THE

Funeral of Infidelity:

OR

INFIDELS

IN THEIR

SEPARATE STATE.

In this Treatise, the Origin of Evil, the State of Man immediately upon his Death, and the Duration of Hell-Torments, are fully discuss'd, and set in so clear a Light, as to cut off all reasonable Grounds for any further Disputes about them.

Written with a Design to put a Stop to the growing Sins of Infidelity, and a stupid Carelessness about a Future State.

Go ye into all the World, and preach the Gospel to every Creature.

He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned, Mark, Chap. xvi. ver. 15, 16.

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BIBLIOTHECA BODLEIANA

The Characters of the Persons concerned in these Dialogues.

Eusebius, A Country Gentleman and true Believer, who made it his whole Business to promote the Glory of God, and the Good of Man.

Lord Justice, A Nobleman of strict Honour and Justice, who, by the Discourse of *Eusebius*, became a true Believer and zealous Christian. In him the happy Life and blessed Death of true Believers is exemplified.

Mammon, A Gentleman of Infidel Principles and a sear'd Conscience; who was so far blinded by the God of this World, as to believe that the Soul died with the Body, or fell at Death into a State of Insensibility. In him is exemplified the dreadful End of Infidels.

Penitent, One that was corrupted in his Youth by *Mammon*; but upon hearing the Discourse of *Eusebius*, on the Certainty of a God and a Future State, was touch'd with Remorse for his past Sins, renounced his Infidel Principles and corrupt Practices, and became a true Believer, and a glorious Example of the Power of the Gospel, when impartially attended to.

A DIALOGUE

BETWEEN

Mr. EUSEBIUS, Mr. MAMMON, *and* Lord JUSTICE.

Euſeb.

AM glad to ſee Mr. *Mammon*, but concerned at what I hear.

Mam. Pray what do you hear?

Euſeb. I am told that you have got the Diſtemper of the preſent Age, and are become an avowed Infidel.

Mam. I ſuppoſe you make no great Difference betwixt Believers, and thoſe you call Infidels; ſo that there is not much Hazard in the Diſtemper.

Euſeb. Believers are Men that have Goſpel Light, the Chriſtian Graces, and a good Conſcience within their Minds, and ſo have that within them that will make them great, glorious, and happy to Eternity.

Infidels reject Goſpel Light and Holineſs, and thereby have that within them, that will make them infamous and miſerable for ever; ſo that there is more Hazard in the Diſtemper than you imagine.

Mem. I do not ſee how it is poſſible for you to make out all this.

Euſeb. The Goſpel is the Word of the Living God, and therefore every Man that has Goſpel Light and Holineſs in his Mind, has the Light and Approbation of God in his Mind, which is a living Treaſure or Paradiſe within, and of more Value than all the Kingdoms of the World without; becauſe all ſenſual and worldly Delights paſs away ſuddenly, but the Enjoyment of God, and a good Conſcience within, abide for ever.

Infidels, on the other Hand, who reject the Goſpel Light, abide in ſpiritual Darkneſs, and the Deformity of their Sins, and have nothing in their Minds but the Seeds or Principles of Shame and Torment.

From hence true Believers are called the Children of Light, becauſe the * Light of the Divine Life dwells in them: And Infidels are called the Children of Darkneſs, becauſe helliſh Darkneſs and Deformity abide and rule in them.

So that (you ſee) there is the ſame Difference (though in a lower Degree) betwixt Believers and Infidels, as there is betwixt the glorious Angels of Heaven, and the infamous Spirits of Hell.

The curs'd Fruit of Infidelity.

And as Infidelity ruins ſingle Perſons, ſo where it generally prevails in a Nation, it ſoon extinguiſhes all Principles of public Good, operates in it like a deſtroying

* The Light of the Divine Life cannot go out; and ſo it will irradiate, enoble, and beautify holy Spirits to all Eternity.

ſtroying Angel, and gradually brings down the Judgments of God and Deſtruction upon it.

Mam. You run on too faſt, and come to Concluſions without Premiſes, and ſo take it for granted that there is a God and a Future State, without proving either. I know of ſeveral that deny both.

Euſeb. I will undertake then to prove the three following Particulars:

I. Firſt, That there is an eternal ſelf-living God, or Being of infinite Reaſon, Truth, Holineſs, Power, Love and Goodneſs.

II. Secondly, I will prove that all true Believers will immediately (upon the putting off the Veil of their Bodies) be filled with the Light and Goodneſs of this omnipreſent God of Reaſon, and ſo be happy: And that all Infidels at Death will be filled with Remorſe and Torment for their Loſs of God, and ſo be miſerable.

III. And laſtly, I will prove that the Happineſs of Believers, and the Miſery of Infidels, will be eternal.

I. As to the firſt, *viz.* The Being of a God, I wonder (Mr. *Mammon)* that you ſhould raiſe any Doubts about it, becauſe if there was no God, there could be no Property, no Juſtice or Injuſtice, and conſequently every one would have as good a Right to your Eſtate, as you yourſelf have: Beſides, I had a better Opinion of your Underſtanding, than to think you could believe that the World made itſelf.

Mam. Many think the World is eternal.

Euſeb. To ſay the World is eternal, is ſaying the Sun, the Moon and every viſible Thing in the World is eternal, and making as many * eternal Beings, as there are different Beings in the World, which is abſurd to the laſt Degree; becauſe, what has an End, muſt have a Beginning, and what has no Beginning, can have no End; and, conſequently, as one Generation of Creatures paſſeth away, and another cometh, it is impoſſible for them to be from Eternity, ſince in Eternity there is no Succeſſion.

II. But, ſecondly, Nothing can juſtly be ſaid to be eternal, but what is ſelf-exiſtent, omnipreſent, immutable, uncircumſcribible, indiviſible, ſelf-living, and without Beginning or End; but this cannot be ſaid of the viſible World, or any viſible Being: No! nothing can be neceſſarily ſelf-exiſtent, vital, omnipreſent, immutable, uncircumſcribible and indiviſible, but ſelf-living Reaſon, Truth, Holineſs, Power, Love and Goodneſs; and therefore, as theſe are ſo, there muſt be one ſelf-exiſtent, ever-living God, or Being of Reaſon, Truth, Holineſs, Love and Goodneſs, the Maker and Being of all other Beings.

Lord Juſt. Allowing that Reaſon, Truth, Holineſs, Power, Love and Goodneſs is ſelf-living and infinite, or without Beginning or End; it neceſſarily follows, that there muſt be an uncreated ever-living God, or ſelf-exiſtent, almighty Mind of infinite Reaſon, Truth, Holineſs, Love and Goodneſs.

Euſeb. It does ſo; and as there is one eternal, ſelf-living God of Truth, Holineſs, Power and Goodneſs for Men, every where, to pray or ſpeak

* As one ſenſible Being cannot make another, ſo all muſt be eternal, or none.

ſpeak to; ſo the whole viſible World, and vaſt Variety of Creatures in it, are only Shadows or outward Manifeſtations of the infinite Wiſdom, Power and Goodneſs of God, from whom they all ſpring, and in whom they all have their Beings; inſomuch that Vegetables and Animals, as well as Angels and Men, are juſtly ſaid to live, move, and have their Beings in God.

Vegetables and Animals always act agreeably to the Will or Laws of the God of Nature, in whom they exiſt and cannot act otherwiſe.

Angels and Men were created rational Beings, and ſo ought to act according to the Divine Laws of Reaſon; but as they were endued with Free-Will, they were capable of acting otherwiſe.

Lord Juſt. Could there be no viſible or inviſible World, or any vegetable, animal, or Rational Creatures, without a God?

Euſeb. No; there could be no viſible or inviſible Creature, except there was an omnipreſent, ſelf-exiſtent God, or Being, for them to * exiſt in, nor any vegetable and animal Creatures, except there had been an omnipreſent, ever-living God, for them to live and grow in; nor any angelical and human Minds, except there was a Divine Mind to form them.

Thus every Creature (rational or ſenſible) is a Proof of a God; becauſe, wherever there is a Creature, there God (the Creator) muſt be for it to exiſt in.

II. But, ſecondly, Not only all Creatures exiſt in God, but as God is ſelf-exiſtent and omnipreſent

* There is no uncreated, independent, ſelf-exiſtent and ſelf-living Being, but God only: And therefore all other Beings are dependent Creatures, and have their very Exiſtence in him.

preſent Life, ſo all living Creatures ſee in him, hear in him, and feel and taſte in him, and our Ideas and Preceptions of every kind are in him, and all Motion is from him; ſo that not only every Creature, but every Perception, or Idea and Motion, proves that there is a ſelf-living God, of infinite Truth, Holineſs, Power and Goodneſs. Obſerve, that I ſay, a God, or divine Infinity of Reaſon, Truth, Holineſs, Power and Goodneſs; and not an Infinity of *Space* or Extenſion; becauſe, as Space and Extenſion are Objects of the Imagination, they cannot be Objects of a rational and ſpiritual Nature, much leſs of a Divine Nature.

I have added this, becauſe all ſuch Men as think Space is infinite and divine, and ſo worſhip God as infinite Space, are guilty of Idolatry; ſeeing that the very Eſſence of Idolatry conſiſts in the Worſhip of an imaginary and irrational Object as Space is.

Lord Juſt. Is Divine • Truth and Holineſs omnipreſent and eſſentially good and delighting?

Euſeb. The Light of Divine Truth and the Beauty of Divine Holineſs are Objects of omnipreſent and eſſential Goodneſs; and the Angels and juſt Spirits, who always enjoy them, are infinitely delighted in that Enjoyment; but then they are Objects of too high a Nature to be diſcerned by us (as they are in themſelves) in our preſent State; but if we ſerve God faithfully, till we put off our bodily Veil, we ſhall then ſee him as he is, in perfect Beauty, and find, to our unſpeakable Comfort, that the Light of the Sun is but Darkneſs, if compared with the beatifying and ever-living Light of the Divine Nature.

Lord

• The Light of Divine Truth or Reaſon muſt be infinite

Lord Juſt. Am I then always in the Preſence of Divine Reaſon, * Truth and Holineſs?

Euſeb. Yes, (as I told you before) you live and have your Being in the God of Truth and Holineſs; ſo that according to the Articles of the Eſtabliſhed Church, there is one living and true God, of infinite Power, Wiſdom and Goodneſs, the Maker and Preſerver of all Things, viſible and inviſible.

And this Article muſt be received and embraced as the Foundation of all true Religion.

The two Natures of Good and Evil eſſentially and abſolutely different.

Lord Juſt. If the Divine Nature of Reaſon, Truth, Holineſs, Love and Goodneſs, be ſelf-exiſtent and eternal, muſt not the Diabolical Nature of Sin and Evil be eternal, and ſo muſt there not be an eternal Principle of Evil, as well as an eternal Principle of Good?

Euſeb. No; As Sin and Evil are not ſelf-exiſtent, but naturally imply a Departure from Divine Truth and Goodneſs, they muſt have a Beginning: So that Evil has a Beginning though Good has none.

And accordingly when the intellectual Angels, or World of pure Spirits, were firſt created, there was no Sin or Evil, but they all dwelt in the Enjoyment of the infinite, ever-living Light, Beauty and Goodneſs of the Divine Nature, in exquiſite Delight, and ſo continued till Part of the Angels abuſed their Liberty, diſobeyed God, and departed from the Truth, and left their firſt Eſtate, or the happy State they were created in, *Jobs* viii. Ver. 44. *Jude* Ver. 6th. Hereby they left

* We live, and move, and have our Being, in Divine Truth; and if we obey the Word of Divine Truth, we cannot do amiſs.

loſt the Enjoyment of divine Light and Goodneſs, and fell into a State of ſpiritual Darkneſs, Deformity and Torment; that is, they fell from the high and heavenly Region of Truth and Holineſs, into the low and helliſh State or Kingdom of Sin and Evil: So that here is the firſt Idea of * Pain or Evil that ever was; and hence it is, that the Devil is ſaid to be a Murderer from the Beginning, or the firſt Self-murderer in departing from the Living God, the true Life and Happineſs of rational Spirits.

And the Devil (as a Devil, or Spirit of Evil and ſelf-deſtroyed Being) is a Creature of his own making, and ſo Death and moral Evil are no Creatures of Gods making, but are the Offſpring of Sin and the Devil.

The Origin of Evil, or the Foundation of the Devils Kingdom, or World of Sin, ſpiritual Darkneſs, Death and Evil.

And thus, you ſee, that Sin is the Origin of Evil. And as Sin implies an Oppoſition or Contrariety to the Nature of God, who is eſſential Light, Reaſon, Holineſs and Goodneſs, the neceſſary Effects of that Oppoſition muſt be ſpiritual Darkneſs, Deformity and Torment. A Departure from God, who is eſſential Goodneſs, muſt be Evil.

The ſenſible World created.

After the Fall of Angels, or intellectual Spirits, in the rational World, the ſenſible World was created, and Man (conſiſting of a Body of Duſt, and a rational Soul) was made, and placed the Lord over it; but through the Subtlety of the Devil

* The firſt Object of Evil that ever had Exiſtence, was the Diſagreement to God, that the Devil ſaw in himſelf upon his Fall or Diſobedience: As every natural Action has Reaction joined with it: A Man or Spirit that does Evil muſt receive Evil, ſooner or later.

Devil he ſoon fell into Sin, and thereby into a State of Miſery; ſo that Sin, or Diſobedience to God, is the Root of all Diſorder, Miſery, and Evil, both in the Angelical and Human Nature, inſomuch that Angels and Men could have known no * Evil but by Sin, the Root of Hell.

Hence it is that Pride, Envy, Malice, Revenge, Injuſtice, Deceit, Hypocriſy, and the like Sins, are called the Works, or Creatures of the Devil, becauſe they all come from him, the Fountain of Sin and Evil.

Lord Juſt. When a Man is influenced and puſhed on by Pride, Envy, Malice, Revenge, Hypocriſy, and the like Sins in his Breaſt, is a Man then influenced and moved by the Devil?

Yes, he is: And accordingly it was the Devil that put it into the Mind of *Judas* to betray Chriſt; and it was the Devil that filled the Heart of *Ananias* to lie to the Holy Ghoſt; and when Bribes are offered to do Evil, it is the Devil that prevails with Men to take them.

Agreeably hereto, Envy and Malice cannot come from God, who is eſſential Love: Deceit and Hypocriſy cannot come from God, who is eſſential Truth and Juſtice: And therefore all envious, malicious, deceitful, and corrupt Motions, muſt be the Off-ſpring of the Devil, and original Corruption in the Minds of Men.

Mam. Many think there are no Devils.

Euſeb. None can believe that, but ſuch Fools as ſay in their Hearts, there is no God; becauſe, unleſs there were Devils, there could be no moral Evil; but as there is Sin and moral Evil,

* Men and Angels, before Sin, naturally partook of the omnipreſent Light, Beauty and Goodneſs of God, and knew no Evil: So that Sin is the Ground of all Evil (whe-

there muſt be Devils or evil Spirits, becauſe all Sin and moral Evil is of a perſonal, mental, and ſpiritual Nature: And I may add, that all Atheiſts, Infidels, Liers, and above all, * Self-murderers and Demoniacs, are ſo many Proofs of the Exiſtence of Devils, becauſe there could be no ſuch Men except there were Devils to corrupt them and make them ſo.

We may diſcern the Cauſes of Things by their Effects; for Inſtance, when we ſee Trees torn up by the Roots, Houſes tumbling into the Streets, and Ships daſhed in Pieces by a Storm, we immediately conclude that all this is done by the Wind, though we cannot ſee the Wind that does it;

* Self-murder is contrary to the natural Law of Self-preſervation; contrary to the Laws both of Reaſon and Revelation; and what no Man can be guilty of, but by the Influence of the Devil: And therefore a Man muſt (in ſome Meaſure) be a Demoniac before he can be a Self-murderer.

The Wind raiſed to deſtroy the Children of *Job*; the Blains puſtulated to afflict his Body; his Wife inſtigated to grieve his Mind, and his Imagination diſturbed to terrify his Conſcience, are all the declared Effects of *Satan*'s procuring.

The Melancholly of *Saul*, and the Madneſs of the Demoniacs, were the Effects of Sin, and the Operation of evil Spirits.

"The Plague that was inflicted upon *Iſrael* for *David*'s "numbering the People, is ſaid expreſsly to have been from "the Operation of an Angel; ſo that the Death of thoſe "70,000 taken away in that Plague, did not proceed from "any tranſient Contagion, propagated from Man to Man, "but from the Influence of the Angel, working each Man's "Blood and Humour into a poiſonous Inflammation: And "ſo we are expreſsly told of *Herod*'s Death, (*Acts* xiii.) whoſe "Bowels putrified into Worms, that it was the Stroak of an "Angel; that is, that it was an Angel that diſpoſed the "Humours of his Body to ſuch a Putrefaction."

The Operation of Angels upon Men is too myſterious a Point to ſay much upon it.

it; in like Manner, when Men break their Truſt, fall from their God, turn Infidels, and make Shipwreck of their Souls, we may as infallibly conclude that all theſe ruinous Events are as certainly done by the Inſtigation of the Devil, (in the ſpiritual and moral World) though we do not ſee them, as the other Evils were done by the Wind in the natural or ſenſible World.

Two different Natures and two different States in the ſpiritual World.

From what has been ſaid, we plainly ſee that there are two Natures eſſentially and abſolutely different, *viz.* The divine Nature of Reaſon, Truth, Holineſs, Love and Goodneſs, which is eſſentially good, beautiful, glorious, and ſelf-delighting, on one Hand; and the diabolical Nature of Falſhood and Sin, which is eſſentially Evil, deformed and ſelf-tormenting, on the other.

And as theſe two Natures are thus eſſentially and abſolutely different, there muſt be the ſame Difference betwixt Spirits of Holineſs, and Spirits of Wickedneſs; from whence it neceſſarily follows, that there muſt be two States, or Kingdoms, eſſentially and abſolutely different, *viz.* The divine Kingdom of upright, holy, glorious, and ſelf-enjoying Spirits, on one Hand, called Heaven; and the diabolical Kingdom of falſe, wicked, vile and ſelf-tormenting Spirits, on the other, called Hell.

And now having proved the Certainty of a God, and of a divine Kingdom, of holy Angels and bleſſed Spirits enjoying him, and a diabolical Kingdom of wicked and evil Spirits that have loſt the Enjoyment of him; it will be proper to ſhew, that Man has a rational and moral Spirit in him, of the ſame Nature with that of the Angels; and that he is capable thereby of riſing up into

the heavenly Kingdom of Truth and Holineſs amongſt the holy Angels, or liable to fall down into the helliſh Kingdom of Sin and Evil amongſt the Devils.

Two different Kingdoms carrying on in this World.

So that the Point I am now to go upon, is to ſhew, that there are two Kingdoms carrying on in this World, *viz.* Chriſt's Kingdom of Truth, Mercy, Love and Holineſs, on one Hand; and the Devil's Kingdom of Falſhood, Cruelty, Malice, Infidelity and Wickedneſs, on the other: And that all Men who walk in the divine Paths of Truth and Holineſs are the Children of God, and will, at Death, be conveyed by the holy Angels into Chriſt's Kingdom, or World of Truth and Holineſs, where all is abſolute and unmixed Goodneſs; and that, on the other Hand, all who walk in the helliſh Paths of Sin and moral Evil, are lead by the Devils, and will, at Death, be ſeized upon by them, and carried into their Kingdom, or World of Sin and Wickedneſs, where all is abſolute and unmixed Evil.

Lord Juſt. Are Men upon Earth then placed in a middle State betwixt God's glorious Kingdom of Truth, Holineſs, Love and Goodneſs above, and the Devil's vile and deteſtable Kingdom of Sin and Evil below?

Euſeb. They are; and ſo muſt riſe or fall according to their Behaviour in their Bodies.

True Believers, who are lead by the Goſpel of Chriſt, will, at Death, be with Chriſt above; Infidels who are lead by the Devil, will, at Death, be with the Devil in his State, or World below.

Lord

Lord Juſt. According to this Doctrine, Men are always ſurrounded with Evil, as well as good Angels.

Euſeb. They are ſo, and therefore the chief Buſineſs of Men is to *Put on the whole Armour of God, that they may be able to ſtand againſt the Wiles of the Devil*, Eph. vi. Ver. 11.

Lord Juſt. What Advantage has the Devil by corrupting Men, and leading them into the Paths of Sin and Miſery?

Euſeb. He gratifies his own deviliſh and malicious Nature in doing Evil, he robs God of Souls, and adds them to his own Kingdom of Evil.

Lord Juſt. Is it poſſible for thoſe two different Kingdoms of Good and Evil ever to be reconciled, or to ceaſe?

Euſeb. I do not ſee how it is poſſible; but more of that hereafter.

Lord Juſt. Well, Sir, you have made it fully appear, that there is a God of omnipreſent Truth and Holineſs: The next Thing we were to talk about was a future State; but before that be diſcuſſed, give me leave to aſk, what you mean by ſaying, that if there was no God, there could be no Juſtice, or Injuſtice, in the World?

Euſeb. If there be no God, there can be no Sin in this World, or Puniſhment in another, and then what would hinder a younger Brother from poiſoning his Elder to get his Eſtate, or a Servant from robbing his Maſter? It does not ariſe ſo much from the Fear of Puniſhment in this World, as from that Abhorrence of Murder and Injuſtice that God has impreſſed upon every human Mind in its Creation.

Lord Just. Could there be no moral Good or Evil, no Virtue or Vice, without the Being of a God, and a Future State?

Eusb. No; because moral Goodness wholly consists in acting agreeably to the moral Rectitude of the Divine Nature, from whence there springs up * Joy of Conscience.

Moral Good and Evil.

And Vice and moral Evil on the other Hand, consists in acting contrary to the moral Rectitude, or Will of the Divine Nature, from whence Remorse of Conscience arises: So that moral Good and Evil have an immediate and necessary Relation to God, and a Future State; insomuch that unless there were both, a Man could no more be virtuous or vicious, or have any moral Pleasure, than a Brute.

Lord Just. But as a Man is a rational Being, would it not be right, and occasion a moral Pleasure to do as he would be done by, though there was no God?

Eusb. Your Question contains an absolute Inconsistency, because, if there was no God of Reason, there could be no reasonable Creatures, because Reason, as well as Truth, (as I told you) is self-existent, and without Beginning, or End; and so, though the Light of † Reason may be communicated, yet it cannot be created; and consequently there could no more be a rational Creature without a God of Reason, or moral Pleasure

* Moral Pleasure, is a Pleasure that naturally springs up in a Man's Mind from the Sense or Belief of Gods Approbation.

† The Light of Reason is uncreated, infinite and divine, and all Men naturally partake of it, more or less: *It is the Light that lighteth every Man*, John i. Ver. 9. And the rational Light raises human Nature infinitely above the Nature of Brutes.

Pleaſure without a God of moral Holineſs, than there can be a reaſonable Creature without Reaſon.

Lord Juſt. I am ſatisfied; you may go on with Mr. *Mammon*.

SECT. II.

On the Proof of a Future State.

Euſeb. WELL, Mr. *Mammon*, what do you think of another Life after this?

Mam. I never once thought about it, but took it for granted, that as there is an End of Birds and Beaſts at death, ſo it was the ſame with Man.

Euſeb. It is very plain that your Thoughts were never much employed about inquiring into the Dignity and Excellency of the rational Nature of Man, for if they had, you could not have ranked holy and upright Men with the Beaſts that periſh.

Mam. Why do you ſay holy and upright Men, by Way of Diſtinction; are not all Men (as Birds and Beaſts) alike?

Euſeb. No; holy and wicked Men are juſt as different, as Truth differs from Falſhood, or as Heaven differs from Hell; inſomuch that holy Minds will immediately, upon Death, be with Chriſt in Happineſs, and wicked Minds will be with the Devil in Torment.

Lord

Lord Juſt. If you can prove that, I will certainly, by the Grace of God, become your Convert; for if that be true, the whole World, and all its Glories (could a Man obtain them) would be but a meer Trifle in Exchange for a Man's Soul.

I have been frequently tampered with, to act againſt my Conſcience for Money, but there appeared ſuch a native Baſeneſs in the Breach of Truſt, and ſuch an Indignity offered to my rational and moral Nature, that I always rejected the Offer with Contempt; but if future Torment is the End of Corruption, that is an unanſwerable Reaſon againſt it: How can I ſin againſt God, or how can I do this, and be damned? None can anſwer.

Euſeb. I will undertake to make it as clear a Truth, * that Heaven, or the Enjoyment of God and a good Conſcience, opens fully in juſt and holy Minds at death; and that Hell, or the Diſpleaſure of God and Remorſe of Conſcience, open fully in infidel and corrupt Spirits at their Separation: I ſay, I will make this as clear a Truth, as that two and two make four, to all that can diſtinguiſh betwixt the rational and the ſenſible Nature of Man, or betwixt ſpiritual and ſenſual Perception.

Lord

* By Heaven, I mean the Enjoyment of God and a good Conſcience, begun in this Life, and enlarged by a more clear and unveiled Enjoyment of God at Death, and compleated at the Reſurrection.

By Hell, I mean the Diſpleaſure of God, in the Mind, and an evil Conſcience, founded in this Life, and opened with great and inexpreſſible Torments in the Minds of wicked Men at Death, and compleated at the Reſurrection, or final Judgment.

Lord Juſt. If you can do that, Infidelity and Sin are Madneſs; and the Whole of Man will be to avoid Hell and gain Heaven. But in Order to receive full Satisfaction in this Matter, it will be proper to enquire into the Nature of Man: And therefore what is Man?

Euſeb. Man is a Being conſiſting of a Rational Soul or Mind, and a ſenſible Body; and ſo is a Member of the rational and eternal World, as well as a Member of the ſenſible and temporal World.

The Nature of Man, and Difference between the Body and Mind.

As a Member of the ſenſible World by his Body, he is capable of feeding upon ſenſible Food, and of taking in ſenſible Delights for a Time; but as a Member of the Divine and Spiritual World by his Soul, he is capable of feeding upon the Spiritual Food of God's Word, and of taking in Spiritual Delight therefrom to all Eternity.

Again, the Mind grows greater, and more excellent as it increaſes in Goſpel Truth and Holineſs, and becomes lower and viler as Error and Wickedneſs advances in it, but the Body only grows larger as it grows in Length or Thickneſs.

Again, the true Treaſures of the Mind are the Light and Purity of the Word of God, which exiſt within, and will irradiate and beautify the Mind for ever: But the Treaſures of the Body are Land, Money, &c. all which lie without, and, at Death, are loſt for ever.

Thus you ſee that the ſenſitive Powers of the Body were given Man to take in agreeable or delightful Perceptions from ſenſible or outward

outward Things: So the * rational and moral Powers of the Mind were given him to take in Delight from God and ſpiritual Things; that is, they were given him to grow in the Knowledge, the Enjoyment, and Love of God, for ever.

The Difference betwixt the rational and ſenſible Intereſt of Man.

Lord Juſt. Let us then examine ſtrictly into the Difference betwixt the rational Mind, and the ſenſible Body; and into the Extent and Value of the rational and mental Intereſt of Man on one Hand, and of his ſenſible or bodily Intereſt on the other: Let us fairly conſider what Pleaſure or Good a Man is capable of taking in by his ſenſible and imaginary Powers, and what by his rational and moral Powers; and by theſe Means we ſhall be able to judge with Certainty, who are the wiſeſt and happieſt Men; they who act upon the Principles of rational, moral, and heavenly Pleaſure, or others who act upon the Principles of ſenſual and worldly Pleaſure.

This, I think, will be a plain and infallible Guide to go by; and therefore in the firſt Place, what is the Soul or Mind of Man?

Euſeb. The Soul or Mind of Man is an immaterial and living Spirit, of a rational Light, and moral Rectitude, and ſo is naturally delighted

* The rational and moral Faculties of the Mind are as naturally delighted with Truth and Holineſs, as the Eye is with Beauty, or the Ear with Harmony, and conſequently are natural Inlets to ſpiritual and heavenly Delights: The ſuperior Faculties muſt have a ſuperior Good, or Objects agreeable to them, as well as the inferior.

lighted with the * Light of Truth, and the Beauty of Holineſs; and as naturally † diſquieted with the Darkneſs of Error, and Deformity of Sin.

The Soul or Mind of Man, what.

Or elſe the Mind may be ſaid to be a living Spirit, endued with rational Powers, or the Divine Light of Reaſon, by which it is capable of enjoying the Light, the Beauty, and Goodneſs of the Divine Nature for ever.

And accordingly all Men, who take Care to grow in Grace, or the Divine Light and Holineſs of the Goſpel, will undoubtedly, at Death, riſe up into Angelical Exiſtence, and the Heavenly State.

But if Men fall from God under the Government of Infidelity and Sin, they as certainly, at Death, ſink into a Diabolical Exiſtence, or a Helliſh State.

Lord Juſt. How does it appear that the Soul of Man is of a vital Nature?

Euſeb. Becauſe Matter (of which the Body conſiſts) is naturally incapable of any Perceptions, either of Pain or Pleaſure.

Lord Juſt. How does it appear that the Mind or Soul has naturally in it the Light of Divine Reaſon?

Euſeb. Becauſe unleſs it had, it could not diſtinguiſh betwixt Truth and Error, or moral

* As God has made the Human Soul in the Image of his own Truth and Holineſs; ſo Truth and Holineſs are naturally delightful to the Soul, and Falſhood and Sin naturally tormenting.

And as divine Truth and Holineſs are eſſentially good, and the Rule of all intellectual and moral Goodneſs, it is impoſſible to be otherwiſe.

† All Men have naturally implanted in their Souls a moral Senſe of Good and Evil.

Good and Evil; nor could it be ever capable of growing in the beatifying Light of Divine Reaſon, and ſaving Knowledge, as it now is.

The Scriptures tell us, that when God had finiſhed the material or ſenſible World, he then formed the Body of *Adam* out of the Duſt of the Ground, and after that breathed into it the Breath of Life, and Man became a living Soul, or * ſelf active Perſon; and therefore as the Body is derived from Matter, and of the ſame Nature with ſenſible Creatures, ſo the Soul (we ſee) is derived from the Breath of God, and is of a rational and moral Nature, and in the Likeneſs of its rational Creator, and thereby capable of enjoying his Light and Goodneſs for ever. The Scripture Account of Man.

From hence we may obſerve, that the Mind is derived immediately from the Breath of the Almighty, and is no more a Part of the viſible or ſenſible World, than the Divine Mind is, but is a rational Spirit, or Perſon that naturally partakes of the Light of Divine Reaſon, or that has the Light and Rectitude of the Divine Reaſon ſtampt upon it.

And accordingly a Man is as much a rational and perceiving Perſon without his Body, as with it; becauſe the Perſon, and the rational Part, cannot be divided.

And from this eſſential Difference betwixt the Soul and Body, it became a Maxim of ſome old Philoſophers, that the Soul only was the Man, and that every Man's Mind is himſelf, and that a Man's Body is not He, but His.

So

* The Soul of Man muſt be ſelf-active, otherwiſe a Man could have no elective Power or Freedom of Choice.

So far is certain, that the Person and the Mind cannot be parted, but the Person and the Body may; and accordingly, at Death, the Mind and Person are the Man without the Body, and glorious or vile according to his past Actions, or what he has in him.

Lord Just. If Matter or Body be naturally the perceiving, how do my Eyes see, or my Ears hear?

Euseb. It is not the outward or material Part of your Eyes or Ears, that see and hear, but it is the immaterial Soul, or inward living Person, that sees in the Eye, hears through the Ears, smells through the Nose, *&c.* It is, I say, the very same individual Soul or Person, that has different Ideas or Perceptions excited thro' those different bodily Powers: Hence it is, we say, I see, I hear, I feel, it being the very same Person that sees, hears and feels; and this must be allowed, otherwise there would be one Person or Soul seeing through the Eye, another Person or Soul hearing through the Ear, and a different Person tasting in the Mouth, or feeling in the Body: And so the very same Man would consist of several different Persons, which is absurd and utterly inconsistent with the Principle of Self-consciousness.

Lord Just. Of what Use then is my Body, if all Ideas or Perceptions be in my Soul, or immaterial Part?

Euseb. Though the bodily Part has no Knowledge or perceiving Power in it, yet it is the Occasion of many and various Perceptions, and much that all the sensual Delights that Man enjoys, or sensual Pains he suffers, arise from the vital Union of Soul and Body, and with

which he could have no Communion with the material and outward World.

Mam. Pray, Sir, have not Brutes and Birds the Perception of ſenſual Pleaſure and Pain as well as Men?

Euſeb. Suppoſe we allow they have, what then?

Mam. If you allow that, what Difference can there be betwixt the Spirit of a Brute, and the Soul of a Man?

Euſeb. An infinite Difference; becauſe the Soul of Man is not only capable of receiving Pleaſure and Pain from bodily Motion, and ſenſible Objects, as Brutes are; but it is alſo of an angelical or rational and moral Nature, and thereby as capable of enjoying the Light and Goodneſs of God, as the Angels themſelves are. The Soul is created in God's Image of Truth and Holineſs, (as the Angels were) and ſo is naturally delighted with Truth and Holineſs on one Hand; and as naturally ſubject to Remorſe of Conſcience for acting againſt either: But Brutes are not rational and moral Agents, that is they have no intellectual Powers to receive Truth or Error, nor any moral Powers to receive moral Good or Evil, nor any Conſcience to reflect with Pleaſure or Pain upon their paſt Actions, ſo that the eſſential Difference betwixt the Souls of Men, and the Spirits of Brutes, lies here, *viz.* Men have a Rational, as well as a Senſitive Life, and by their Rational Life or Powers they are capable of taking in the Light and Approbation of Divine Reaſon, or of knowing, loving, and enjoying God; whereas Brutes have no rational or moral Powers, and conſequently are no more capable of

The Difference betwixt Brutes and Men.

of seeing and enjoying the God of Reason, than Vegetables or Plants are.

Lord Just. Is the Light of Reason, that inlightens every Man, (and that Brutes cannot take in) the Light of the Divine Nature?

Eusеb. The Light of Reason must be the increated Light of the Divine Nature shining in Man; and as all Men, by Nature, partake of this Divine Light, and are thereby capable of knowing and enjoying God, and of distinguishing betwixt moral Good and Evil; it plainly follows, that the rational Souls of Men are as much above the sensitive Spirits of Brutes, as heavenly Things are above sensible Things.

Lord Just. But if Matter cannot perceive, and so the Spirit of a Brute be immaterial, as well as the Soul of Man, what Difference can their be betwixt them at Death?

Eusеb. An infinite Difference, even allowing that; because as all Ideas or Perceptions in the Spirit or sensitive Life of a Brute are excited by material Objects, and bodily Motion; so when its vital Union to Matter is dissolved, all outward Objects must cease, and consequently all Ideas or Perceptions depending thereupon must cease likewise, and then whether it will have any perceiving or feeling Existence remaining or not we cannot discern: And as revealed Light discovers nothing about it, it is better to be silent then indulge Conjectures; especially as I propose to advance nothing in this Treatise, but what is plainly evident to a rational and serious Inquirer.

But then all this no ways affects the perceiving or feeling Existence of Human Souls after their Seperation, because they are not only immaterial and possessed of a sensitive Life as Brutes

are, but they are likewiſe endowed with a rational Life, or rational Faculties, (as the Holy Angels are) by Vertue of which they are as capable of knowing, loving, and enjoying God, as the Angels themſelves are.

Rational Faculties related to the God of Reaſon, as the ſenſible Faculties are related to ſenſible Things.

And therefore as the rational and moral Powers of the Soul have the ſame enjoying Relation to the rational or Divine Nature that the ſenſitive Powers have to the Enjoyment of ſenſible Things; it neceſſarily follows, that the rational Souls of Men muſt, at Death, be either unſpeakably delighted with the Enjoyment of the God of Reaſon, or elſe unſpeakably miſerable by the Loſs of that Enjoyment.

All that allow Men to be rational and moral Creatures, muſt allow this to be true.

Lord Juſt. What do you mean by the rational Life of Man?

Euſeb. I mean a natural Power in his Soul to partake of the increated Light, Beauty, and Goodneſs of God, inſomuch that the rational Life, and the * heavenly Life, differ only in Degree, and not in Nature, for they both conſiſt in the Enjoyment of the God of Reaſon.

As the ſenſitive and brutal Life conſiſts in the Capacity of enjoying ſenſual Delights, ſo the rational, angelical, or heavenly Life, conſiſts in the Capacity of enjoying the Light and Goodneſs of the rational Creator. And accordingly all Men who make it their chief Buſineſs to grow in the Light and Purity of Divine Reaſon, will

* As all rational and moral Delights are Delights of a heavenly Nature, ſo the Deformity of Sin, and the Reproofs of an Evil Conſcience, are Pains of a hellish Nature.

will immediately, upon Death, riſe up into the clear Light of Divine Glory, or a more full and unveiled Enjoyment of God, and all the Delights of his Kingdom. This is the neceſſary Conſequence of Mens acting upon the Principles of Reaſon and Virtue, or of preferring their rational and mental Intereſt, to their ſenſual and worldly Intereſt.

The Folly of ſuch Men as neglect rational and mental, or heavenly Pleaſures, for the Sake of ſenſual, and worldly Pleaſures.

But if, inſtead of growing in rational and divine Light, Holineſs, and Happineſs, a Man departs from God, and falls under the Government of his ſenſual or carnal Appetites and Powers, which only run after worldly and outward Things, then all the Delights he is capable of taking in by them, are but little and tranſitory. Suppoſe, for Inſtance, a Man by his great Abilities, and corrupt or artful Management, could raiſe himſelf up into a full Enjoyment of all the Delights the World could afford (as Cardinal *Wolſey* did) and ſuppoſe him fixt for ſome Years in this State, will the Sum Total, or full Account of all this, be any Thing more than a tedious Repetition of worldly Delights, and ſinful Indulgences, for a ſhort Time, and thoſe allayed (if not with Remorſe of Conſcience,) with the continual Fears of loſing them; how would thoſe ſhort and vain Delights be a valuable Conſideration for the Loſs of God, and the eternal Pleaſures of Reaſon?

If not, what muſt they be when ſucceeded by endleſs Torments?

Where are the Heroes of the Devil, and Murderers of Mankind, whom the World called

great? Have they now ſo much as a Drop of Water to cool their inflamed Tongues?

Where are all paſt Oppreſſors of their Fellow Subjects, has not the Weight and Guilt of their Oppreſſions ſunk them into Hell, or the eternal Loſs of God?

In a Word, where are all thoſe corrupt Infidels, from *Adam* to the preſent Generation, that roſe by Craft, Corruption, and Wickedneſs, to great Power and Sway in this World? Are they not now in Shame and Miſery in the World of Eternity?

But, Secondly: Let us take a View of the whole ſenſible World, and we ſhall find that it had no Exiſtence 6000 Years ago, and probably may not continue 6000 Years longer, ſo that there is nothing truly great or durable, for the ſenſible World to give, or for the ſenſitive Faculties of Man to receive from it.

The ſenſible and rational World compared.

But if, on the other Hand, we take a View of the increated or divine World of Reaſon, all is infinite, and ſelf-exiſtent Goodneſs: There is the infinite Light of Divine Truth, the infinite Beauty of Divine Holineſs, and the infinite Glory, and Perfections, and Goodneſs of the Divine Nature: And the rational Powers of Man (if improved as God directs) are capable of taking in, or partaking of, all thoſe amiable Perfections, and of enjoying them for ever: So that the Objects and Delights of the ſenſible Powers are as nothing, if compared with the Objects and Delights that the

the * rational Powers of Men are capable of enjoying.

I have now fairly ſtated the Account or Difference betwixt the rational and ſenſitive Intereſt of Man; or betwixt the Treaſures and Delights of his rational, and moral Nature, on one Hand; and of his ſenſitive, and brutal Nature, on the other; and you cannot but ſee that all the Delight, and Treaſures receivable by the Senſes and Imagination, are little, unſatisfactory, and tranſitory; and that the Delight and Treaſure receivable by his rational Powers are great, ſatisfactory, and eternal: So that the Balance (betwixt a ſenſual or corrupt Life, and a Life of Reaſon and Virtue) is, on the Side of Reaſon and Virtue, infinite.

And was not the Fact, upon Inquiry, ſelf-evident, *Solomon*, and the wiſeſt Men of all Ages, or every one that knows what the Pleaſures of Reaſon, and a good Conſcience mean, might be called in to prove it.

What a dreadful Part then muſt all Infidels, and corrupt Men act, who give up the heavenly and eternal Pleaſures of Reaſon, and a good Conſcience, for the ſhort, and beggarly Delights of Senſe, and ſo exchange the Enjoyment of God for carnal Luſts, and worldly Pleaſures?

Lord Juſt. You make no Difference, I find, betwixt the rational, and heavenly Life, but in Degree?

Euſeb. No, and if Men were brought to a clear Sight of the infinite Difference betwixt the rational and ſenſitive Nature of Man, or betwixt

* The Delights and Glory of the rational World are ſo immenſely great, that no Words can convey juſt Ideas of them through the ſtrait Paſſages of our Senſes, or the fleſhly Veil that lies betwixt us and the ſpiritual World.

twixt * rational or mental Pleaſures, ariſing from the Enjoyment of God, and a good Conſcience, on one Hand; and ſenſual or bodily Pleaſures, ariſing from outward, and worldly Things, on the other, they could not but ſee that all Men, who are led by the divine Principles of Reaſon and † Virtue, muſt, at Death, be advanced to the high and heavenly Rank of the holy Angels; and that Men who are led by infidel and wicked Principles, muſt be thruſt down into the infamous Claſs of Devils.

Mam. This Doctrine of yours is built I believe upon a Suppoſition that the Souls of Men ſurvive their Bodies; but I, and a great many others, believe that the Souls of all Men ſink (at Death) into a State of Inſenſibility or Non-perception.

Euſeb. I. You may as well ſay that there are no Angels or Spirits, as ſay that the Souls of holy, and wicked Men, are in the ſame State at Death.

II. Your Opinion of the Soul's dying with the Body is contrary to the Belief of all true Chriſtians, who unanimouſly maintain that the Souls of the Righteous, after they are delivered from the Burden of the Fleſh, are in Joy and Felicity.

III. Your Opinion is contrary both to natural and revealed Light, and without all doubt was injected into your Mind by the Devil, and is inconſiſtent with all true Religion.

Mam.

* When a Man is once quickened to a Taſte of rational, moral, and ſuperſenſual Delights; the Pleaſures of Senſe will be, comparatively, mean and trifling.

† The Difference betwixt Virtue and Heaven, is only gradual; ſo that Virtue is the Beginning of Heaven, and Heaven is the Perfection of Virtue.

Mam. All this is affirming, but not proving; and therefore how do you make it appear, that the Soul ſurvives the Body?

Euſeb. As the Body of Man was made of Duſt, and was but dead Matter till God breathed into it the Breath of Life, ſo it neceſſarily dies, and returns to Duſt again, when that Breath of Life, or rational Soul, leaves it; but then, as the living Soul, or rational Perſon, is created in the Image of God, and naturally partakes of the Light of his Reaſon, and was made purely to enjoy him; it as neceſſarily exiſts, lives, and perceives without the Body, as with it: And as Death only divides the rational, and perceiving Part of a Man, from his material, and unperceiving Part (but annihilates neither of them) it is impoſſible to be otherwiſe.

So that the ſpiritual Perſon, or perceiving Part of Man, as certainly exiſts (after Death) in the ſpiritual World; as the bodily Part exiſts in the ſenſible World; and then it riſes up into a clear and more full Enjoyment of God, or elſe is for ever deprived of all Enjoyment of him.

Lord Juſt. How does Death make this great Change?

Euſeb. The Death of Man implies a Separation of his Soul and Body, a Separation of the rational, and living Perſon from its fleſhly Veil upon which each Part appears in its proper World.

The ſenſible Body, or all that is ſenſible, and material, appears a dead Carcaſs in the ſenſible World.

The rational Soul, or all that is ſpiritual, appears in the rational or ſpiritual World before God, in its true Likeneſs: *The Spirit returns to*

God

God that gave it, *Eccleſ.* 12. ver. 7. And then it muſt take in, and enjoy the omnipotent Light and Goodneſs of its rational Creator, and be happy therewith, or elſe be incapable of enjoying them, and for want thereof be miſerable, juſt as the Divine Talent of Reaſon has been improved or abuſed by it.

For Inſtance, if the rational Light, and moral Powers of the Soul, be inlarged and improved by revealed Light; the rational Soul or Perſon then at Death, riſes up into a greater Enjoyment of God, in Proportion to its Improvement; but if the Divine Light, that naturally exiſts in the Soul, (as a Guide) be extinguiſhed by the prevailing Influence of the Devil and Sin; I, I ſay, the Light of God (which ſhould be a Lanthorn to the Feet, and a Guide to the Paths,) be put out by Infidelity and Sin; then the Soul becomes ſpiritually blind, and remains in outward Darkneſs, incapable of enjoying God, or any Good.

This muſt be the neceſſary Conſequence of Mens following, or rejecting the Guide of Reaſon or Divine Light in them; becauſe Ideas or Perceptions are as eſſential to rational Spirits, in their ſeparate State, as Matter is eſſential to Bodies.

Lord Juſt. Does the Soul exiſt after Death, without a bodily or material Vehicle of any Kind?

Euſeb. Yes, to be ſure it does; becauſe no Man has two Bodies, one in the Grave, and another out of it.

The Belief, therefore, that the Soul has a material * Vehicle in its ſeparate State, ariſes wholly from ſpiritual Blindneſs.

Mam.

* As Men have ſpiritual Powers to perceive ſpiritual Pleaſure and Pain, the Belief of a bodily Vehicle in the ſeparate State is abſurd; beſides, at Death, all Corrup-

Mam. I have no Notion of any Thing but what is of a ſenſible Nature.

Euſeb. Before the ſenſible World was created, there were neither ſenſible Objects, nor ſenſible Faculties; all then was of a ſpiritual Nature; ſo that the ſpiritual Nature is eternal, and the ſenſible World is only a Manifeſtation of it.

Agreeably hereto, religious or true Wiſdom conſiſts in ſearching the Scriptures, and knowing how Men may be happy without their Bodies in the ſpiritual, and eternal World of Reaſon; and where this Divine Knowledge or Law of Life is rejected, all other Knowledge, at Death, is uſeleſs.

Mam. I am ſo far from knowing how a Man can be happy without his Body in a ſpiritual State, that I cannot underſtand what is meant by a Spirit, or the ſpiritual and rational Nature.

Euſeb. God (the Being of all Beings) is an Almighty, and Omnipotent Spirit of Reaſon, Truth, Holineſs, Love and Goodneſs; and all rational Creatures are Spirits: Some of them (as the holy Angels) are pure Spirits without Bodies; but Men are rational Spirits united to Bodies: And all of them were created to partake of divine Truth and Goodneſs.

And accordingly, as God is an Almighty and Omnipotent Spirit of Truth, Juſtice, and Holineſs; the Righteous (in every Nation) ſpeak to him in Prayer; and all Courts in every Kingdom appeal to him; and every Word and Action of Man is before him, inſomuch that in this omnipreſent Spirit of Truth, Juſtice, and Holineſs, all Men live, and move, and have their Being, and grow excellent and happy, or baſe and miſerable, juſt as they obey or diſobey him: So that Man is ſurrounded with a ſpiritual

World of ſpiritual Beings, as well as an outward World of ſenſible Creatures.

Ignorance of the ſpiritual or rational Nature, the Ground of Error.

But as your Ignorance of the rational or ſpiritual Nature is the Ground of all your Errors, in relation to your true Happineſs, both in this, and the next Life, give me leave to ask, whether you do not think that you have the Light of Reaſon in you?

Mam. I ſuppoſe I have.

Euſeb. Then you muſt have a rational Perſon, or Principle, for the Light of Reaſon to exiſt in, and that rational Perſon or Principle is a Spirit; a living Spirit that is capable of taking in, and enjoying the ever-living Light and Goodneſs of the God of Reaſon, or liable to take in diabolical Error, Sin, Injuſtice, and the like Evils.

To open this more clearly, have you not a rational Spirit, Mind, or Principle in you, capable of taking in the Knowledge of the Law, Hiſtory, Phyſick, *&c.* A Principle that waits with Eagerneſs for a Letter of good News, and feeds upon it (when received) with more Pleaſure? A Principle that can paſs from Nation to Nation in a Moment of Time, and in the next Moment take a View of what paſſed in the World a Thouſand Years ago; have you not, I ſay, ſuch a Spirit or Principle as this within you?

Mam. To be ſure I have.

Euſeb. Is it poſſible for a Plant or Brute, or any Being, (except a Perſon of a rational Nature) to take in the Knowledge of theſe Things?

Mam. I do not underſtand how they can.

Euſeb. No, nothing but a rational and immortal Spirit (as the Mind or Soul of Man is)

can do it: But then observe, that as the Soul or Mind of a Man is capable of receiving historical Knowledge, &c. so it is capable of taking in the Knowledge of God himself, and of conversing with him in Prayer, and of receiving incessant Delight, and Joy of Conscience, from acting agreeably to the Rectitude and Holiness of his Nature.

So that you see the rational Soul, or Mind of Man, is an intellectual Spirit or Person, capable of taking in, and feeding upon the Truth and Goodness of the divine Word or Reason, and of being happy therewith to all Eternity, 1 *John* v. 12.

Accordingly, at the Sermon of St. *Peter*, *Acts* ii. 3000 Persons were converted; that is, they took in the Word of Truth and Salvation which he preached, and were thereby converted, and so became quite different Men from what they were before, and are now in Happiness: But then the Difference or Conversion was in their Minds, and not in their Bodies; for they could not take the Word of Truth locally into their Bodies, because it is not of a local Nature: Besides, what is locally in one Body, cannot be locally in another, but the very same Word of Truth and Salvation that he preached, might be received by ten Thousand different Persons, and exist in the Minds of infinite Millions, at the same Time, and make them capable of enjoying God for ever.

This plainly shews you the great Difference betwixt the rational Mind of a Man, and his sensible Body, and may give you some Notion of a Spirit, and how it is that the rational Soul was as much given to Man to take in, and enjoy the increated Light, Beauty, and Goodness

of the rational Creator, as his bodily Senſes were given him to take in and enjoy the created Light and Goodneſs of ſenſible Creatures.

So that upon the Whole, there will, at Death, be as much Difference betwixt true Believers who have the Light of God's Word in them, and Infidels who have rejected that Light, as there is betwixt the Angels of Light, and the Spirits of Darkneſs.

Mam. What you ſay has ſome Appearance of Truth, but yet I can frame no Idea or Image of a Spirit, or of ſpiritual Things, in my Imagination, as I can of other Things.

Euſeb. The Eye of the Imagination cannot look into the mental, rational, or ſpiritual World, or make Inquiry into any Thing but what is of a ſenſible Nature; that is, the Imagination of Man takes Cognizance of imaginary or ſenſible Objects, but not of rational and * moral Objects, and therefore as God, Angels, the Souls of Men, Truth, Holineſs, Sin, *&c.* are Objects of a ſpiritual Nature, the Imagination can diſcern no more about them, than the Ears can diſcern Colours: And therefore would you ſee with your Ears, and hear with your Eyes, or ſmell with your Hands?

Mam. No; that is impoſſible.

Euſeb. True; but ſtill you may as well do that as have a ſenſible Idea (in your Imagination) of a Spirit, becauſe ſenſible Ideas, or Ideas in the Imagination, are nothing but the Ideas of Colour, Bigneſs, or ſome other Accidents

Spiritual or rational Things diſcernable by the rational Powers; and ſenſible Things diſcernable by the ſenſible Powers.

* All ſpiritual Things, as Truth, Holineſs, Sin, moral Good and Evil, are no Objects of the Imagination, but are above Images, and ſo diſcernable only by the Eye of

cidents of Things ſenſible, and external: But as a Spirit has neither Colour nor Bulk, or outward Extenſion; it is impoſſible for a Man to have an Image or imaginary Idea of it. No! we can only have intellectual or rational Ideas or Perceptions of ſpiritual Things; that is, ſpiritual or rational Things are to be diſcerned ſpiritually, or by our rational Powers only; or, in other Words, * the intellectual or rational Eyes of Men were given them to diſcern rational or mental Things, as their ſenſible Eyes were given them to diſcern ſenſible or bodily Things; and ſo all ſpiritual Beings, as the Souls of Men, the Angels, and God himſelf (who is a Spirit of Truth and Holineſs) are to be diſcerned only as Truth and Holineſs are diſcernable, *viz.* By our rational and mental Eyes, and not by our bodily ones.

Mam. I have no Notion of diſcerning Minds or Spirits.

* As there are two different Natures or Orders of Things, *viz.* The material Nature, and the ſpiritual Nature, ſo there are two Manners of conceiving Things: We know, and we conceive material or corporeal Things under a corporeal Image, with a certain Bulk, a certain Figure, and Colour, and this is called to imagine.

And we conceive Things ſpiritual and intelligible without any corporeal Form, and this is called to know by pure Notion, and by pure Intellection: As we conceive, for Example, God, Angels, univerſal Notions, and all the Ideas of Duties.

And that which occaſions the Difficulty which a Man commonly hath of knowing his Soul is, becauſe it cannot be known but by Intellection.

Where Men are ignorant of thoſe two Manners of conceiving Things (as many are) they frequently fall under the Government of their Imagination, and thereby loſe all true Knowledge of God, the Nature of Human Souls, and of all ſpiritual Things.

Euſeb. Every Man living may look or examine into his own Mind, and as plainly diſcern by the Eyes of his Reaſon, or mental Eyes, what Sort of a Mind he has within him, *viz.* Whether upright or heavenly, or corrupt and helliſh; as he can ſee with his bodily Eyes what Sort of a Body he has without him, whether low or tall, great or little.

Nay, I cannot only take a View of my own Mind, but I can oftime take a View of other Men's Minds; for Inſtance, if I ſee a Man breaking his Oaths to the Government, or acting againſt his Truſt and Duty for Lucre Sake; or hear him profaning God's Name, *and denying the Lord that bought him*, I can conclude with as much Certainty that ſuch a Man has a baſe, and helliſh Mind in him, as I can conclude that a Man is lame, when I ſee both his Legs broke, and ready to mortify.

Mem. Muſt a Man then look inward to ſee what Sort of Mind he has?

Euſeb. Was a Man to take a View of his outward, bodily, and temporal State, he muſt do it with his outward, and bodily Eyes: But if he takes a View of his inward, mental, and eternal State, he muſt do that with his inward and mental Eyes; becauſe the Things of the Mind (whether Truth and Holineſs, on one Hand, or Error and Moral Evil on the other,) are all of an inward, ſpiritual, and mental Nature, and ſo diſcernable by the Eye of the Mind only.

Mem. It is ſaid by many that nothing exiſts but what is of an outward, extended, and imaginary Nature.

Euſeb. The Belief that nothing exiſts but Objects of an extended, diviſible, or imaginary

Nature

Nature, ariſes from ſpiritual Blindneſs, or Ignorance of the infinite Difference betwixt the rational and ſenſible Nature, and reſolves into Atheiſm, and the Diſbelief of rational Minds or Spirits; who are naturally indiviſible, unextended, active, vital and perceiving.

Mam. Is the rational Soul or Mind of Man, naturally active, vital, and perceiving?

Euſeb. As the Soul or Mind of Man is a Thinking Subſtance, or a Principle of a reaſoning Nature; it muſt be naturally active and vital, becauſe to think and reaſon without Life and Action, is impoſſible: Beſides, if you ſeparate Action from Human Minds, you deſtroy them; if they do nothing, they are nothing; not to act, and not to be, are the ſame Things with them.

And accordingly the Opinion of ſome Men who maintain that there is nothing in the Underſtanding, but what was firſt in the Senſe, is a plain Error ſuggeſted, at firſt, by Satan; becauſe unleſs the Mind, as Mind, had naturally Life, and the Light of Reaſon in it, the whole ſenſible Nature, or material World, could not give it that Light, nor could it be capable of growing in Reaſon and Holineſs, or of having either of them in it: And, if the Underſtanding had not naturally a diſcerning Light, and reflecting Power in it, how could it either diſcern or reflect? And accordingly it is as great an Abſurdity to talk of a rational Soul without * Reaſon, or Action, and the Power of Perception

* A rational or reaſoning Spirit, muſt naturally live and perceive, otherwiſe it cannot be a reaſoning Spirit, and therefore the rational Soul of Man (at Death) muſt neceſſarily live and perceive, or elſe be annihilated; there can

ception in it, as it is to talk of a material Body without Matter or Extenſion in it.

Mem. Does not the great Mr. *Lock* tell us, that Men have no innate Ideas?

Euſeb. If Mr. *Lock* only means by this that Men have no Ideas of outward, and ſenſible Things, till they firſt come into the outward, and ſenſible World, his Aſſertion (in that Senſe) is true: But if by the Denial of innate Ideas he means, that Man brings no innate Light of Reaſon (called by ſome innate Ideas) or any innate Power of diſtinguiſhing betwixt Truth and Falſhood, or moral Good and Evil, into the World with him, then his Meaning cannot be true; becauſe if Man had no Light of Reaſon naturally in him, all created Nature could no more give him that Divine * Light, than it can give that Light to a Brute; ſo that though Men have no innate Ideas of outward or ſenſible Things, yet they have the innate Light of Reaſon, and it is by the innate Light of Reaſon that they diſcern ſpiritual and moral Things, and grow in Truth and Holineſs. And, in ſhort, it is this innate Light or Law of Reaſon, wrote in the Minds of all Men, that makes the eſſential or innate Difference betwixt Men and Brutes, and that whereby the Conſciences of the Heathens either accuſe or excuſe, *&c. Rom.* ii. 15.

And therefore the modern Doctrine, *viz.* That Men have no innate Light at all, becauſe they

* It is a received Maxim in Philoſophy, that nothing can give what it has not; ſo that unleſs a Child (at its birth) had a rational and moral Spirit in it, of the ſame Nature with that of Angels, the whole material World could not give or raiſe up ſuch a Spirit in it, becauſe it has no ſuch Nature to give.

they have no innate Ideas of outward and sen-
sible Things, has undermined the Foundation
of a Future State, and greatly contributed to
the Infidelity and Corruption of the present
Age.

Mam. Are not all Ideas of sensible and out-
ward Things taken in by the Senses?

Eusеb. Yes; but after they are taken in, the
rational Soul reflects, and meditates upon them
by this innate rational Light of its own.

And it is by the innate Light of Reason in
Man, that he is capable * of knowing, and lov-
ing God, and enjoying him, even in the Body,
and more so when out of the Body; and the
Ground of this is, because the rational Spirit of
Man is as much a Member of the rational or
spiritual World, as the material Body is a Mem-
ber of the material or sensible World.

Lord Just. Though all Men have the Light
of Reason, and the Law of Nature wrote in
their Minds, yet that Law or Light is no suffi-
cient Guide.

Eusеb. I do not say, the Law of Nature, or
innate Light of Reason, is a sufficient Guide; but
I say, if Man had no Law of Nature or innate
Light of Reason in his Mind, he could neither
receive the Law of *Moses*, or the Law of the
Gospel, because a Man must be a rational Crea-
ture, before he can be a religious Creature.

And I may add, if Infants be not rational
Persons, or have no rational Minds (as they can-
not without innate rational Light) why are they
baptized

* To say a Man can be delighted with the Light of
Truth, and the Beauty of Holiness, without innate, ra-
tional and moral Powers, is as great an Absurdity as saying
a Man can see without Eyes, or hear without Ears.

baptized, or how (if they die) can they be Members of God's Kingdom of Reason and Grace?

So that upon the Whole; as Men have Minds endued with rational Powers, to take in Perceptions of Pleasure or Pain, from rational and moral Objects, in the rational World, as well as sensible Powers to take in Perceptions of Pleasure and Pain from sensible Objects, in the sensible World, it necessarily follows, that Men, at their Death, must be happy or miserable according as their Minds are filled with spiritual Light, and the Beauty of Gospel Holiness, on one Hand, or with spiritual Darkness, and the Deformity of Sin, on the other.

I have added this because so many Men are led astray from their Duty, and turn Infidels through a false and diabolical Persuasion, that the Soul has no innate rational Light, and so cannot exist and perceive without its Body.

Mem. Why, truly, I am one of those that cannot conceive or understand how the Soul, without its Body, can have Perceptions of any Kind.

Eusch. You can no more * comprehend the Nature of a perceiving Faculty, or the Manner how the Soul perceives in the Body, than how it perceives out of the Body; and so, on that Account, may as well say, that the Soul cannot perceive at all, as say it cannot perceive without its Body.

But since every Man knows by Experience, that he has Perceptions of Truth and Error, and of moral Good and Evil in him, these Perceptions must necessarily be in the rational Soul, because

* A Man can no more comprehend the Nature of a moral Faculty, or the Manner of Perception, than he can comprehend the Nature or Manner of Creation.

becauſe the bodily or ſenſible Part is no more capable of having them in it, than a Stone is; and therefore, ſince Man has a rational Soul that is capable of taking in the Light of divine Truth, and the Beauty of divine Holineſs, and great Comforts from God, even through the Veil of his Body, he muſt receive them (unleſs his rational Eyes are put out by Sin) much clearer when out of the Body; becauſe the rational Eyes as naturally diſcern ſpiritual and rational Things, as the ſenſible Eyes diſcern ſenſible Things; as every Man, that can rightly diſtinguiſh betwixt the rational and ſenſible Nature, cannot but know.

So that you are ſo far miſtaken in your Thoughts of the Soul's not perceiving without its Body, that, on the contrary, the Soul, without its Body, is all Perception: And, accordingly, every rational Perſon, upon the putting off his Body, muſt become either an eternal Act and Spirit of Enjoyment, or an eternal Act or Spirit of Torment.

But, ſecondly, That Souls can have Perceptions without their Bodies, is evident from the Nature of Souls; becauſe as the Souls of Men are Spirits or Perſons of an intellectual, moral, and reflecting Nature, ſo if the intellectual Powers, at Death, are inlightened with the Light of Goſpel Truth, and the moral Powers are beautified and adorned with moral Virtues, and the amiable Fruits or Graces of God's Spirit within, then the reflecting Powers muſt (in the ſeparate State) be inceſſantly looking upon this divine Treaſure with exquiſite Delight: But if, on the other Hand, the Mind is filled with nothing but the Diſorders of Sin, the Works of the Devil, and the Loſs of God, the reflecting Powers of the

Soul muſt then be inceſſantly looking upon its diſorderd and ruined State within, with inconceivable Horror and Torment.

So that from the rational Nature of the Soul, and its eſſential Power of Reflection, and looking within its own Mind, the Souls of the Righteous muſt be inceſſantly delighted with agreeable, and beatifying Perceptions, and the Souls of the Wicked be tormented with diſagreeable, and evil Perceptions.

But, thirdly, As it is the living Soul that ſees and hears, and perceives every Thing, while in the Body, and the material Part perceives nothing; ſo it is but reaſonable to believe, that the Soul can perceive as well without the Body as with it.

St. *Auguſtine* tells us, "That *Gennadius*, a famous Phyſician in his Time, and very religious and charitable, was wonderfully inlightened (when he was in doubt whether there was any Life after Death) in the following Manner: God, ſaith he, would by no Means deſert a Mind ſo well diſpoſed, but there appeared one Night to him, in his Sleep, a very handſome young Man, who bid him follow whether he ſhould lead him, which he thought he did, till he came to a City, where, on the right Hand, he was ſaluted with the ſweeteſt Voices he ever heard, which the young Man told him were the Hymns of the Bleſſed, and of the Saints; what he ſaw on the other Side, he did not well remember; but awaking, he looked upon this as a Dream, and thought no further of it, till ſome Time after, the ſame young Man appeared again to him another Night, and asked, if he knew him? To which he anſwered, Yes, very well; he asked, Where

" he

" he had ſeen him? And *Gennadius* preſently " related how, by his Conduct, he was once led " to hear the Hymns, and ſee the Sight above- " mentioned. Here the young Man asked him, " Whether he ſaw and heard what he related in " Sleep or Waking? In my Sleep (ſaid *Genna-* " *dius:)* True, ſaid the other, and now thou ſeeſt " me in thy Sleep, doſt thou not? To which he " conſenting, his Inſtructor proceeded to aſk " him, Where is thy Body now? In my Bed- " Chamber, ſaid *Gennadius*. Doſt thou know " then, replied the young Man, that thy Eyes " are now bound up and ſhut, and lie idle in " thy Body, ſo that with them thou ſeeſt no- " thing? I know it, ſaid *Gennadius*. What " Eyes then are theſe, ſaid the Inſtructor again, " wherewith thou ſeeſt me? Here *Gennadius* " being ſilent, not knowing what to ſay, the " young Man laid hold on this Occaſion to " open to him the Meaning of all theſe Queſ- " tions; ſaying, Thoſe Eyes of thy Fleſh which " are aſleep, and lie in thy Bed, have no Em- " ployment, and do nothing at all, and yet " thou hath Eyes wherewith thou ſeeſt me: " Juſt ſo, when thou art dead, and the Eyes of " thy Fleſh are put out, and can do nothing, " there will be Life in thee whereby to live, " and Senſe whereby to perceive. Beware now " hereafter how thou doubteſt that Life remain- " eth after Death.

I have mentioned this to ſhew, that the inward intellectual Perſon or Soul, can ſee, hear, and hold a perſonal Converſation, where there are no outward, extended, diviſible Objects, as well as where there are; and, conſequently, that Death cannot deſtroy the feeling Powers of the intellectual or inward Man.

And as this is a Truth, that few Sinners can be ignorant of; it ſhould (methinks) make the Infidels tremble; for if Men can have Viſions of Horror, and dreadful Apprehenſions in their Minds, when their Senſes are lock'd up by Sleep; how much more dreadful ones may they have, when the Eyes of their Bodies are cloſed by Death, and the Eyes of their Minds are * opened for ever? When a Man, indeed, lies down to ſleep, the wiſeſt Man living cannot tell what Ideas will riſe up in him, during that Time; becauſe no Man has an adequate Notion of the Union of Soul and Body, and how they act one upon another; but at the ſame Time a Man may, from Revelation, Reaſon, and the Nature of Things, diſcern, to the utmoſt Degree of Certainty, that immediately upon the Diſſolution of the bodily Union, happy and heavenly Ideas or Participations of the Divine Goodneſs, will inceſſantly riſe up in holy and God-like Minds, and Remorſe of Conſcience, and † tormenting Ideas, will neceſſarily and inceſſantly ſpring up in corrupt and diabolical Minds.

If the moſt preſumptuous Sinner would but think ſeriouſly upon this, it would be impoſſible for him to be eaſy, till he changed his Way of Life,

* When a Man puts off his Body, he muſt look inward, and diſcern nothing but Light and Goodneſs; or elſe nothing but Darkneſs and Evil.

† At Death, the impenitent Sinner falls under the Strokes of an awakened Conſcience, and is then taken up wholly with the frightful Images and Ideas of his own Guilt, and then ſinks into Hell or ſpiritual Torment, by a natural Cauſality in the ſpiritual World, as certainly as a Stone falls downward in the ſenſible or material World: So that when corrupt Infidels leave their Bodies, they naturally ſink into Manſions of eternal Shame and Torment.

Life, and came to a clear Knowledge that his Soul was wrought up into ſuch a State of Obedience and Likeneſs to God, (the Root of all Perceptions) as it could receive no Objects from him, upon the putting off its Body, but what are infinitely delightful.

And in order to confirm all that is here ſaid; let me ask, by what Eyes you diſcern Truth from Falſhood, or the Beauty of Holineſs from the Deformity of Sin? By the outward and ſenſible Eyes of your Body; or by the inward and rational Eyes of your Mind?

Mam. By the rational Eyes to be ſure, or not at all.

Euſeb. Here, Sir, you have granted all I could deſire; becauſe, if a Man can ſee or diſcern the divine Light of Truth and Beauty of Holineſs, through the Veil of his Body, he muſt diſcern them much clearer when the Veil of his Body is taken off; becauſe when Death cloſes the Eyes of the Body, it opens fully the Eyes of the Mind, and then holy Minds ſee and enjoy the Beauty of Holineſs within, and wicked Minds, on the other Hand, will ſee the Deformity of their Sins within, and be inconceivably tormented therewith; ſo that the Moment Men die, Heaven or Hell neceſſarily opens in their Minds.

Lord Juſt. Is it not ſaid that Heaven is above the Earth, and Hell under it? How then can Minds immediately open their Eyes in Heaven or Hell, if at ſuch a Diſtance?

Local Diſtance applicable to Bodies, but not to Minds.

Euſeb. You are miſtaken in the Nature of Things; becauſe as God is an Omnipotent Mind or Spirit, in whom all living Creatures exiſt and perceive, there can

Heaven, than his Body, or betwixt a wicked Man and Hell, than his Body, and therefore, as ſoon as they are unbodied, Heaven opens to the one, and Hell to the other; that is, the divine Kingdom or World of ſpiritual Light, Beauty, Order, Love and Goodneſs, opens to the Mind of one, and the Devil's Kingdom of ſpiritual Darkneſs, Deformity, Diſorder, Ill-Will and Evil, opens in the Mind of the other.

All Men (while in their Bodies) live, and move, and have their Beings in God: Men of holy Minds live in Obedience to God, and in a lower Enjoyment of him, even while in their Bodies, and upon the putting off their Bodies, they come into a fuller Enjoyment of him; and in this Enjoyment Heaven conſiſts.

Men of wicked Minds, on the other Hand, who are led by infidel, unjuſt, and corrupt Principles, live in Diſobedience to God while in their Bodies, and ſo, at Death, fall under the Miſery of God's Diſpleaſure; and in this Hell conſiſts.

Thus the following Truth plainly appears, *viz.* That all Minds muſt, at Death, be happy or miſerable according to what they have in * them.

Lord Juſt. Is the Ground then of Heaven and Hell within the Mind of Man at Death?

Euſeb.

* A Man that has the Light of Faith, and the Beauty of Goſpel Holineſs in his Mind, has an angelical and heavenly Mind within.

A Man that has the Darkneſs of Infidelity, and the Guilt and Deformity of Moral Evil and Impenitence in his Mind, has a deviliſh and helliſh Mind within.

Euſeb. Undoubtedly, becauſe as the * Univerſe conſiſts of Spirit and Matter, or of ſpiritual or inward Things on one Hand, and of ſenſible or outward Things, on the other; and as all ſenſible Things are Objects of the ſenſitive and bodily Powers, ſo all ſpiritual Things are Objects of the ſpiritual and mental Powers; and therefore Minds, or Rational Spirits, can be good or bad, by nothing but Things mental and inward, or by Objects of a rational and moral Nature, that exiſt within.

Lord Juſt. What do you mean by mental and inward Things, or by Objects of a mental and inward Nature?

Euſeb. I mean all Truth, Holineſs, and moral Good, which exiſt no where but in God and holy Minds, on one Hand; and all Falſhood, Injuſtice, Sin, and moral Evil, which exiſt no where but in Devils and wicked Minds, on the other.

All Truth, and Holineſs, or moral Good, and all Falſhood, Sin, or moral Evil, are of a mental Nature.

All theſe are ſaid to be of a mental and inward Nature, becauſe they relate ſolely to Minds, and can exiſt no where but in Minds: For Inſtance, Truth, or the Light of God's Truth, and the Beauty of Holineſs, are not ſenſible or outward Objects, (as a Bird, Money, or a Stone are) to be diſcerned by the outward or bodily Eye,

* The outward and ſenſible World, with which the Bodies of Men are ſurrounded, is of a ſenſible Nature; but the inward ſelf-exiſtent and infinite World of Reaſon, in which the outward World itſelf exiſts, is God; and therefore, when Men put off their ſenſible Bodies (by which they are related to, and hold Communion with, the outward and ſenſible World,) they muſt then appear as Spirits before the God of Reaſon, Truth, and Holineſs, and ſo be happy or miſerable, as they are like or unlike to God, the Being of all Beings.

Eye, but are * Objects of a mental, inward, and perſonal Nature, and ſo Men do not ſee them, as they ſee Plants or Trees without them, but muſt diſcern them † intuitively, or in their own Minds, or not at all: The Caſe is the ſame with Reſpect to Injuſtice, Murder, Pride, or the like Sins; the Guilt and Deformity of them exiſt within the Mind, and not without, as bodily Things do; and, conſequently, as all the Treaſures of the Body, ſuch as Money, Land, Goods, *&c.* exiſt out of the Man, ſo the Treaſures of the Mind, ſuch as the Knowledge and Love of God, the amiable Fruits of his Spirit, and an upright Conſcience, are all ‡ Objects of heavenly Delight within the Man, that is, within his Mind, and what a holy and upright Man that enjoys them, wont part with for all the Treaſures the whole ** outward World can offer. Hence it is, that the intellectual Faculty (which diſcerns ſpiritual Things) is ſo called from *In* and *Lego*, which imply a Reading or diſcerning Things within the Mind.

Bodily Treaſures are without, but the Treaſures of the Mind are all within.

So

* Truth and Holineſs, *&c.* exiſt originally and eſſentially in the Divine Mind, and derivatively and enjoyingly in the bleſſed Angels and ſanctified Spirits: And on the other Hand, Falſhood, Injuſtice, Sin, and Moral Evil, or ſpiritual Deformity, exiſt no where but in Devils, and wicked Spirits, and wicked Men.

† All rational Spirits are intuitive Beings, and ſo muſt be good or bad, according to what they have in them.

‡ Could a Man diſcern thoſe glorious Objects within as clearly and influencially as he can ſenſible Objects without, he would perceive Heaven opened in him, while in his Body.

** A Man whoſe Mind is bleſſed with a good Conſcience, and illuminated and ſanctified by the Spirit of God ruling in it, has more true Riches and Glory than all the Kingdoms of this World can give him.

So that the rational Mind (which is the Man) has Objects or Principles of Delight or Torment within, as surely as the sensitive Body has Objects of Delight or Pain without; and, consequently, must be happy or miserable, according to what there is in it.

Agreeably hereto, as the Mind is the Seat of saving Truth and Holiness, on one Hand, and condemning Guilt and Sin, or Moral Evil, on the other, it must (as I said before) be heavenly or hellish, according to what there is in it: That is, if the Light of divine Truth, and the Beauty of Gospel Holiness, be in the Mind at Death, the intellectual Powers must discern Heaven within, Divine Truth and Holiness being the Root of Heaven; but if the Darkness and Deformity of Sin and Corruption rule within the Mind at Death, the intellectual Powers must then discern Hell within, Sin being the Root of Hell.

And to put this Truth in as clear a View as Words can do it, give me leave to ask your Lordship one Question, *viz.* Whether you grant that there is an essential Difference betwixt Truth and Falshood, or betwixt Holiness and Wickedness, and that Truth and Holiness, on one Hand, are naturally divine, amiable, and self-delighting; and that Falshood and Sin, on the other, are naturally diabolical, odious, and self-tormenting? or what the Mind cannot reflect upon without Trouble?

Lord Just. As God is infinite Truth and Holiness, so he is infinitely glorious and happy, and the Standard of all Glory and Happiness; and therefore as Falshood and Sin are directly opposite to the Divine Nature, they must be

Principles of * Self-deformity, Shame and Torment; and, conſequently, eſſentially and infinitely different from Truth and Holineſs: And, indeed, if they were not, there would be no Difference betwixt the moſt upright Man, and the greateſt Villain, or betwixt an Angel of ſpiritual Light, and an Angel of ſpiritual Darkneſs.

Euſeb. Then as all Truth and Holineſs on one Hand, and all Sin and Wickedneſs, on the other, are of a mental Nature, and exiſt within the Mind, it undeniably follows, that Men, whoſe Minds are filled with divine Truth and penitential Holineſs, muſt be happy at Death, and that Men, whoſe Minds are filled with Corruption, Sin, and Impenitence, muſt be miſerable, becauſe the former will have in them the Principles of mental or Self-Delight, and the latter the Principles of mental or Self-Torment; or, in other Words, the former will be beautiful, glorious, happy, and ſelf-enjoying Spirits; and the latter will be deformed, baſe, miſerable, and ſelf-tormenting Spirits, in their ſeparate State.

The Happineſs of holy Minds, and the Torment of wicked Minds, demonſtrated.

Here is ſtrict Demonſtration to every rational and ſerious Inquirer, or to every one that believes Men have rational Minds to enjoy rational Things, as well as ſenſible Bodies to enjoy ſenſible Things.

Lord Juſt. As Truth and Holineſs are of a divine

* Sin, or Moral Evil is a Principle directly oppoſite to divine or eſſential Goodneſs, and ſo when ſettled in ſeparate or unbodied Spirits, it turns them into ſelf-odious, or ſelf-deformed, and ſelf-tormenting Spirits.

divine Nature, or naturally * good; and as Falſhood and Sin are of a diabolical Nature, or naturally evil; it neceſſarily follows, (I own) that all who have holy and heavenly Minds while in the Body, muſt have holy and heavenly Minds when parted from their Bodies; and that all, on the other Hand, who have wicked and helliſh Minds in their Bodies, muſt have helliſh Minds, or curſed Ghoſts, when out of their Bodies. This to me is a ſelf-evident Truth, and therefore I declare myſelf the Convert of Euſebius, and deſire to know how I may improve myſelf and others in † ſaving Truth and Holineſs.

Euſeb. The †† Word of God, Prayer, and the Sacraments, are the ſtated Means of obtaining ſaving Light and Holineſs, inſomuch that all Men, who rightly obſerve theſe ** Ordinances, receive from the Holy Spirit (co-operating with them) both ſaving Light and Holineſs, and thereby gradually grow up into the ſpiritual and heavenly Life.

* As divine Truth and Holineſs are Principles of inherent Worth, and objective Goodneſs in Minds, on one Hand; and as Falſhood and Sin are Principles of inherent Turpitude, and objective Evil, in Minds, on the other, it neceſſarily follows, that Minds of Goſpel Holineſs muſt be happy after Death, and that wicked Minds muſt be miſerable.

† To awaken Conviction, and Light up the Knowledge and Love of God in the Minds of Men, is the nobleſt, as well as moſt advantageous Work, a Man can be engaged in; it is being employed in God's Cauſe, againſt the Devil.

†† Men by receiving the ingrafted Word of God into their Minds, become thereby wiſe to Salvation.

** There have been miraculous Converſions, but theſe Ordinances are the general, and ordinary Means of Converſion and Regeneration, and Infidels, from want of devoutly uſing theſe Means, continue Infidels.

Lord Just. According to what you say, there must be a vast Difference, even in this Life, betwixt upright Men, who have the Light of Salvation in them, and corrupt Men, or Infidels, that reject that Light.

Eusеb. There certainly is; and accordingly upright Men, or true Believers, (who know and love God) have sublimer Principles, and more noble Objects and Ideas in their Minds, than Infidels, insomuch that they can delight themselves in God, taste of his Goodness, and exercise themselves in pious Meditations upon his Mercies, Promises, and Perfections, and receive a wonderful Joy, from thus communing with God their Maker; whereas wicked Men, or Infidels, have no Relish or Apprehension of those high, rational, and heavenly Delights, or of any Objects above Gold, fine Houses, earthly Grandeur, outward Knowledge, and the Glories or sensual Delights of this World. So that there is no less than a whole World of Delights that Believers are acquainted with, that Infidels and corrupt Men know nothing of.

The great Difference betwixt upright and corrupt Men in this World.

Lord Just. Do you mean that Infidels, or Men of wicked Minds, can take in no Pleasure but what is excited by outward and sensible Objects; but that true Believers enjoy a Paradise of spiritual Delights purely mental; that is, such as arise from the Spirit of God (the true Comforter) dwelling and ruling in them?

Eusеb. I mean so: And it was this inward Consolation of God's Spirit, and the full Assurance of a blessed Immortality attending it, that enabled the Apostles and primitive Martyrs

so

to lay down their Lives with Joy and Triumph for the Sake of the Goſpel.

To open this more clearly, there are three Sorts of Creature-Pleaſures, viz. The Angelical or Mental Pleaſures of enjoying God and a good Conſcience: Secondly, the Brutal Pleaſures of Senſe; And Thirdly, the diabolical Pleaſures that ariſe from the Gratification of ſome deviliſh Paſſions, ſuch as Revenge, Malice, Pride, Vain-Glory, Covetouſneſs, and the like.

Now wicked Men, or Infidels, can take in ſenſual Pleaſures as Brutes do, and they can take in the Pleaſures of indulging their Revenge, Pride, and Vain-Glory, as the Devils do; but none but upright or true Believers can enjoy God, and taſte of the high and heavenly Delights of a good Conſcience: So that wicked Men, or Infidels, don't ſo much as know or diſcern what the Pleaſures of true Religion mean; they are too great and ſpiritual for their contracted and ſenſual Minds to receive them.

And as there is this Difference betwixt upright and corrupt Men, in Time of Health; ſo there is as much at the Point of Death; for upright Men have well-grounded Hopes of immortal Happineſs to comfort them in their dying Agonies, whereas corrupt and wicked Men leave this Life in a State of Deſpair, or elſe with as little Concern about another World as ſo many Brutes.

Now from this great Difference betwixt true Believers and Infidels (both living and dying) it is evident to Demonſtration, that the Difference muſt be infinitely more ſo after Death, or in their State of Separation.

Mam. If all this be true, how come ſo many rich and great Men to die in Peace?

Euſeb.

Euſeb. Rich and great Men may have ſpiritual and upright Minds, as well as others of a lower Rank, and it is not the Difference of outward Circumſtances, but the Difference of Minds, that make Men happy or miſerable in the next State, or mental World.

Mam. My Meaning was, if Sin be of ſuch a debaſing and ſelf-tormenting Nature, how comes it about that ſo many rich Sinners live and die in Peace, or without any Fears with Regard to a Future State?

Euſeb. The Reaſon is as follows; from their inordinate Purſuit after outward Delights or worldly Treaſures, they gradually ſo eraſe the divine Notices of Good and Evil in their Minds, that, at laſt, they become ſo ſpiritually blind, as to be no ways affected with any Thing, but what is of a ſenſible Nature; and when Men loſe all Influence of ſpiritual Things, they can have no Fears of the Torment of * Hell, (which is of a ſpiritual Nature) till Death opens their ſpiritual Eyes, and they ſee themſelves in it.

This was the Caſe of the rich Infidel in the Goſpel; his Conſcience was ſeared, and his Mind ſo ſenſualized, that he fooliſhly imagined he could perceive neither Good or Evil without his Body: Hence he lived in worldly Pleaſures, fared ſumptuouſly every Day, without any Fears or Belief of Hell, till, at Death, he found himſelf in it.

Abitophel (the Court Oracle) had as vile a Mind (though he did not ſee it) before his Counſel was rejected, as after it: And ſo Cardinal

* The objective Efficacy of Things, is not from their Exiſtence, but from their Evidence in our Minds.

dinal *Wolſey* (that wicked Stateſman, that was more concerned to pleaſe his King, than his God) had as baſe a Soul before the Frowns of his Sovereign, as afterwards, as appears plainly from the unhappy End of both theſe Men; becauſe neither of the Diſappointments they met with, would have given any Uneaſineſs to Men of upright and uncorrupt Minds;

as we may learn from the Conduct of *Moſes* (an upright Miniſter and true *Iſraelite*) who

Moſes an upright Miniſter.

could neither be allured by the offer of * Preferment, on one Hand, or deterred by the Threats of a mighty Prince, on the other, to joyn in the Oppreſſion of his Brethren, but glorioufly carried his Point of reſcuing the Oppreſſed againſt both: His Soul was too heavenly to be led aſtray by the Splendor and Grandeur of an earthly Court, and too great to be deterred from his Duty by the Menaces of a Man, though a King.

Lord Juſt. Whence aroſe the Difference betwixt the Conduct of *Moſes* and the two other Stateſmen?

Euſeb. Moſes had the delightful Paradiſe of a good Conſcience, and the ſure Hopes of eternal Glory within him, and ſo the outward Favours or Frowns of the World were, comparatively, as nothing to him: But all the Paradiſe, or Delight, of the two other Stateſmen, lay without, in the Riches, Pleaſures, and Friendſhips of this World; and, therefore, when the World frowned upon them, they ſunk under it; as Men

* *Moſes choſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin* (in *Pharaoh's* Court) *for a Seaſon.*

Men, in Times of Trouble, (who have no Hope in God) always do.

Lord Juſt. Is there not a great Difference now betwixt thoſe three Stateſmen in the World of Eternity?

Euſeb. Yes, *Moſes* the upright Miniſter, who made the Honour of God, and the Welfare of the People, the Rule of his Adminiſtration, ſhines glorioufly in God's Kingdom of Light and Happineſs, and will do ſo to all Eternity; while the two others, who acted upon ſelfiſh Views, and infidel Principles, are now probably lamenting their Folly and Corruption in Hell-Fire.

Lord Juſt. No Reply, Mr. *Mammon*, can be made to theſe Things; and, therefore, as *Euſebius* has proved the Certainty of a Future State of Happineſs and Miſery, for the Rational Souls of Men, ſo fully and clearly, that none can deny it, but ſuch as deny the Being of a God, and all Difference betwixt Reaſon and Senſe, Right and Wrong, or Moral Good and Moral Evil; it will be proper, in the next Place, to conſider, Whether the Happineſs of Holy Minds, and the Torments of the Wicked, will be eternal?

SECT.

SECT. III.

The Happineſs of Holy Souls, and the Torments of the Wicked eternal.

Euſeb. THAT the Happineſs of holy Men, and the Torments of the Damned will be eternal, is altogether as certain as that there will be a Future State.

Lord Juſt. How can that be proved? For though wicked Men ſhould be puniſhed after Death, yet many believe their State of Torment cannot hold long.

Euſeb. They have nothing either in Reaſon or Revelation to ground their Belief on; nay, both are againſt it; for when once a Man has gone through his probationary State amiſs, and is fixt in a State of Torment for his Diſobedience to God, Natural Light can diſcover no Reprieve, in any future Age; and as to Revelation, that plainly declares, that in damned Spirits *the Worm of Conſcience dieth not, and their Fire is not quenched.*

Lord Juſt. How does it appear from Reaſon, that the Torments of the Damned will be eternal?

Euſeb. Anſwer me this Queſtion, Can divine Truth and Holineſs die?

Lord Juſt. Truth and Holineſs can have no Beginning or End, and what is true and holy

any where, is true and holy every where, and always; ſo that Truth and Holineſs are certainly eternal and cannot die.

Euſeb. Then as all Truth and Holineſs are of a perſonal Nature, it is impoſſible for a Spirit, or Perſon of Truth and Holineſs, to die, or ceaſe to exiſt; ſo that the Soul of Man (which is naturally a Spirit of Truth and Holineſs) is naturally an immortal Spirit; I ſay naturally immortal, becauſe if divine Truth and Holineſs be naturally eternal, then the Perſon that partakes of, and can grow in divine Truth and Holineſs, (as the Mind of Man can) muſt naturally be eternal.

And as Rational Spirits are no more diviſible than the Truth and Holineſs they receive are diviſible, ſo they can no more ceaſe to exiſt than Truth and Holineſs can ceaſe to exiſt, and conſequently they muſt remain for ever: And I may venture to affirm, that it is not poſſible for a Man even to conceive how a rational, enlightened, and regenerate Soul can die, or ceaſe to perceive. So that every Rational Soul that has the Light and Love of God in it, at its Separation from the Body, muſt have the Light, the Love, and Goodneſs of God in it to all Eternity.

Lord Juſt. Though you could prove the eternal Happineſs of the Saints, yet many deny the eternal Torments of the Damned.

Euſeb. There can be no Reaſon for that, becauſe if righteous Souls will be eternally happy, in the Enjoyment of a Holy God, then wicked Souls muſt be eternally miſerable in the Loſs of that Enjoyment; becauſe a Soul by the Loſs of divine Enjoyment no more ceaſes to exiſt or perceive, than a Man ceaſes to exiſt and perceive

by the Loſs of his Eſtate, or any other delighting Object in this World.

A Man by Sin may loſe the Favour and Enjoyment of God, (as the Devils have) but he can no more annihilate or deſtroy his own Exiſtence, or Power of Perception, than he can annihilate or deſtroy God.

The ſtupid Hope to be annihilate,
Is low Deluſion, and a worn-out Cheat.

Lord Juſt. I can eaſily diſcern how Men by improving their Minds in divine Truth and Holineſs may riſe up into an endleſs Enjoyment of the divine Nature, in which Heaven conſiſts; but I do not ſo clearly perceive how Men, by the Loſs thereof, muſt be for ever miſerable.

Euſeb. If you would conſider that wicked Souls have their * Being and Continuance in God, by way of Diſagreement and Torment, as holy Spirits exiſt in him by way of Likeneſs, Agreement, and Happineſs; you will then plainly ſee that wicked Spirits, after their probationary State is over, can no more ceaſe to be miſerable, than holy Spirits can ceaſe to be happy, or than Moral Evil can ceaſe to be Evil.

To clear this Matter by a plain Inſtance; let it be conſidered that *Judas*, for a Bribe, betrayed Chriſt, (his Lord and Maſter,) which was a Sin or Moral Evil; and afterwards died in his Sins, or under the Guilt of that Sin; by which Means, that Sin and the Sinner became inſeperably one Perſon, ſo that it can never be ſaid in any future Duration that *Judas* is no Traytor, as it might, if he could either repent or ceaſe to be; and, therefore, the Guilt of that vile Act muſt be,

* God is the *Ubi* of all Rational Spirits.

an eternal Sting within, a Worm of Conſcience that cannot die; and, indeed, as the * Conſcience is the Vicegerent of God within the Mind, the Mind can no more ceaſe to be, than the Conſcience or Vicegerency of God can ceaſe to be; ſo that the Torments of the Damned muſt be eternal.

Lord Juſt. But though the Treachery of *Judas* muſt be always looked upon as a Moral Evil that can never ceaſe, may not the Perſon that committed it ceaſe to be?

Euſeb. As all Moral Evil is of a perſonal Nature, ſo damned Spirits, in whom it reſides, can no more ceaſe to exiſt, than the Moral Evil reſiding in them can ceaſe to exiſt; becauſe the Sin, and the impenitent Sinner, at Death, are inſeparably one diabolical, ſelf-tormenting Perſon; that is, the Sinner and his Sins are as much one Perſon in the ſeparate State, as his Soul and Body were one Perſon in his bodily State; and, conſequently, as Sin is of a deformed and helliſh, or ſelf-tormenting Nature, the Sinner, in whom it reſides, muſt be a deformed, ſelf-tormenting Perſon for ever.

Lord Juſt. But if a Man of a wicked Mind in this World can repent, and thereby get a new and better Mind, why cannot it be the ſame in the Future State?

Euſeb. Becauſe when the Probationary State, or Time of Grace, is over, and Men are once fixed either in Heaven or Hell, there can be no Change;

* As the Conſcience is the Vicegerent of God in the Mind, it muſt be inceſſantly pouring into juſt or penitent Minds, infinite Delights, and into corrupt Minds, exquiſite Torment in their ſeparate and future State; that is, God muſt operate eternally in Spirits, either by way of Agreement and Happineſs, or by Diſagreement and Torment.

Change; becauſe Souls finally ſettled in the En
joyment of God (which is Heaven) cannot Sin
and Souls finally ſeparated from God (which i
Hell) cannot repent; the former are becom
unchangeably good, and the latter unchangeabl
evil; ſo that the Torments of the Damned mu
be eternal.

Lord Juſt. If the Guilt of *Judas*'s Treachery
and *Judas*, are inſeparably one Perſon, ſo th
the Conſciouſneſs of that vile Action will be a
eternal Sting within, muſt it not be the ſam
with St. *Peter* that denied Chriſt?

Euſeb. No, becauſe though the Guilt of Si
naturally puts a Man into a ſelf-accuſing an
diabolical Form or State, yet if a Man, durin
his probationary Time of Grace, has the Gui
of his Sins cancelled by a moral Revocatio
and penitential Change wrought in his Mind b
the Holy Spirit of Chriſt, the Form of his Mi
is then changed from a ſelf-tormenting For
into a ſelf-delighting Form, *Rom.* xii. ver.
and ſo he becomes as capable of enjoying G
again, as a Man reſtored to Health becom
capable again of enjoying the good Things
this Life.

Lord Juſt. Pray, Sir, what was the Differen
betwixt the Sin of St. *Peter*, and the Sin
Judas?

Euſeb. Saint *Peter*'s Sin was not founded upo
any malicious and wilful Deſign, and may fi
under the alleviating Circumſtance of Infirmity
but the Sin of *Judas* was premeditated, and v
luntarily undertaken upon the damnable Co
tract of a Bribe, ſo that it was founded up
the curſed Love of Money, which he pla
preferred to the Honour of God, and the Ro
Law of doing as he would be done by; a

conſequent

onſequently, his Sin was aggravated with all the
elliſh Circumſtances that can attend any Sin;
d accordingly when he came to look inward,
nd take a View of himſelf within, he immedi-
ely ſaw that the Innocency, the Beauty, the
ignity, and Excellency of his Mind was gone,
d that he was filled with nothing but Infamy
d Self-Upbraidings; upon which diſmal Proſ-
ect of himſelf within, inſtead of Repentance,
went and hanged himſelf.

Lord Juſt. What do you mean by his look-
g inward, or into his Mind?

Euſeb. The divine Beauty of holy Actions,
nd the helliſh Deformity of evil Actions are of
mental Nature, and exiſt within the Mind;
d the Conſcience by Reflection, or looking in-
the Mind, diſcerns the former with great De-
ht, and the latter with as great Torment.

This being the Nature of Human Actions,
d opened the Eyes of *Judas*, and ſo gave
m a Proſpect of his corrupt Mind within,
ich appeared ſo dreadful to him, that he
uld not bear it.

There is ſuch a Turpitude and Deformity in
, that when a Sinner has his Eyes turned in-
rd (either by way of Judgment or Conver-
n) and he ſees the diabolical Form or objective
vil of it in himſelf, it is more tormenting than
acks or Gibbets, inſomuch that he muſt either
pent or deſtroy himſelf; it will be impoſſible
r him to continue long without the one or the
her.

This is a full Proof that a cor-
pt Mind and an evil Conſcience
the Foundation of Hell; or that
ell and ſpiritual Torments muſt
n in wicked Minds at Death; becauſe if a
corrupt

The Ground of Hell.

corrupt and wicked Mind, (when God give
the Sinner a View of it) is ſo dreadful and hellish
that he cannot bear the Sight of it, even through
the dark Veil of his Fleſh, but will run through
Fire and Water, and even murder himſelf in
Hopes to avoid it, what a curſed State muſt
that Man be in, when, at Death, he will have
nothing to behold, but the Deformity of his
Sins, and ruined Mind within, nothing to hear
but the Reproaches of his Conſcience, and no-
thing to feel but the Fire of God's Wrath, the
Inſults of Devils, and the Bruiſes and putrified
Sores of Sin?

Agreeably hereto we uſually find in this
World, that where Men have Corruption and
Guilt within, they have ſomething within that
they are aſhamed of, and what wont bear an In-
quiry, and conſequently ſomething in their Mind
and Conſcience, that at Death (unleſs repented
of) will kindle up the Fire of Hell in them;
whereas Men of penitent and upright Minds
who are void of Guilt and Guile, are likewiſe
void of Fear, and tremble at no Inquiry, and
even in Time of outward Troubles and Afflict-
ions are full of inward Peace and Joy in the
Holy Ghoſt; which leads me to another Proof
of the Eternity of Hell Torments.

A ſecond Proof of the Eternity of Hell Torments.

And in Order to that, give me leave to aſk, whether you will allow that the Rational and Moral Powers of Man, were as much given him to enjoy the increated Light and infinite Perfections of his Rational Creator, as his ſenſible or outward Powers were given him to enjoy outward Creatures, and ſenſible Objects.

Lord Juſt. As the Rational Nature of Man
neceſſarily

neceſſarily implies * a Participation of the Light of divine Reaſon, and a Capacity of growing in the Light and Purity of the divine Reaſon, ſo I muſt allow that Man had his Rational Soul given him to enjoy the God of Reaſon, as much as his outward Body was given him to enjoy outward Things.

And I take this to be the true Cauſe why the Rational Mind of Man can have no true Peace or abſolute Satisfaction and Reſt, till it ſettles upon the God of Reaſon; all created Nature being too little to ſatisfy it: Bodily Things cannot ſatisfy a Rational Spirit.

Euſeb. If a Man then takes Care to improve his Mind in rational Light and Purity, ſo as to have a clear and comfortable Enjoyment of the God of Reaſon, while in the Body, muſt he not come to a more full Enjoyment of God when ſeparated from his Body?

Lord Juſt. No doubt but he will; but then how does it appear that this Enjoyment will be Eternal?

Euſeb. Becauſe the Probation of Man is in the Body, and not out of it; and therefore, when the Time of Probation is over, and a Man is ſettled in a vital Union with God, *Philip.* ii. ver. 5. and Enjoyment of him, that Union muſt be inſeparable, and the Enjoyment eternal, becauſe nothing within the Power of Man to conceive, can divide the one, or deſtroy the other; ſo that the Rational Souls of upright Men muſt enjoy (after Death) the Light and Goodneſs of the God of Reaſon for ever.

Lord Juſt.

* A rational Faculty as neceſſarily implies a Capacity of enjoying the God of Reaſon, as a ſenſible Faculty implies a Capacity of enjoying ſenſible Things.

Lord Juſt. Well, if this be allowed; how does it appear that the Torment of wicked Souls will be eternal?

Euſeb. The intellectual Powers and Affections of Men, are ſo far infinite, that nothing can ſatisfy the former but divine Truth, nor the latter but divine Goodneſs; and, therefore, when Men finally loſe God, their intellectual Powers muſt be tormented with Error, and their Affections with Evil for ever.

God made the Soul an Habitation for himſelf, or a Living Temple, to take in the Light of his Truth, and Beauty of his Holineſs, and to partake of his Goodneſs for ever; but, if Sin and the Devil take Poſſeſſion inſtead of his Word, nothing can appear in it for ever but Scenes of Horror, Deformity, and Evil. So that the ſpiritual Fire kindled up in ſinful Minds, at Death, by divine Juſtice, or the Breath of God's Diſpleaſure, muſt burn for ever, and none can quench it; which leads me to a third Proof of the eternal Torments of the Damned.

A third Proof of eternal Torments.

You will allow, (I ſuppoſe) that if the Cauſe of their Torments cannot ceaſe, their Pains muſt be eternal?

Lord Juſt. If the Torments of the Damned ariſe from any particular Cauſe, and that Cauſe cannot be removed, their Torments muſt be eternal. This is a ſelf-evident Truth; but how does this appear?

Euſeb. As Diſagreement, or Unlikeneſs to God, is the Cauſe of all ſpiritual and helliſh Torment, and as damned Spirits inceſſantly move in Oppoſition to God, and thereby grow in their Unlikeneſs and Diſagreement to him,

it is abſolutely impoſſible for their Torments ever to ceaſe.

Lord Juſt. Do you mean that the very Continuance of the Damned in their Exiſtence, implies a Progreſs in the Degree of their Malignity, or Unlikeneſs to God and Hatred of him?

Euſeb. I mean, that as holy Spirits perpetually act or move agreeably to God's Will, and thereby grow in their Likeneſs to God, the Ground of heavenly Happineſs; ſo damned Spirits conſtantly move or act contrary to God's Will or Nature, and thereby grow more and more in their Sins or Unlikeneſs to him, the Ground of all helliſh Torment, inſomuch, that the very Nature of their Exiſtence becomes a growing Cauſe of their remaining in Torments; ſo that there will be more Cauſe for their Continuance in Torments a Million of Years after their Sufferings, than at the Time of their firſt Entrance into them, becauſe they will be ſo much more unlike God, or in greater Diſorder.

To illuſtrate this Matter; ſuppoſe it was the ſettled Nature of any Tree in the ſenſible World, to grow a Yard taller every Year, would it not be a monſtrous Abſurdity to ſay, that by its growing a Yard every Year for a Hundred Years together, it would by that Time grow into Nothing?

Juſt ſuch an Abſurdity it is to ſay, that an immortal Soul in the ſpiritual World, by its growing in its Diſorder, and Unlikeneſs to God, every Age more and more, will, at laſt, thereby become like God in Holineſs and Happineſs?

This is the Abſurdity and Folly that all Men are guilty of, who deny the Eternity of Hell-Torments.

Lord Juſt. I thank you, Sir, for your Inſtructions,

ſtructions, and now plainly ſee that all Rational Creatures muſt be eternally happy in the Enjoyment of God, or eternally miſerable by the Loſs of Him. I wiſh you would ſay ſomething further about thoſe two States.

Euſeb. God is the *I AM that I AM*, and Being of all Beings; or a ſelf-exiſtent Mind and Spirit, of infinite Truth, Holineſs, Love and Goodneſs.

Heaven. The holy Angels, and bleſſed Spirits of juſt Men made perfect, are perpetually filled with the Light of his Truth, the Beauty of his Holineſs, and the beatifying Influence of his Goodneſs, and ſo are inceſſant Partakers, or living * Receptacles of the Glory and Perfections of the Divine Nature; and in this Enjoyment of God, Heaven conſiſts.

Hell. The Devils and damned Spirits have for ever loſt the Enjoyment of God, and fallen into a State of Sin and Evil, directly oppoſite to the Divine Nature; and in this Loſs of God and Diſagreement to him Hell conſiſts.

And now, ſeeing there are two different States into which the whole Rational Creation of Angels and Men muſt, at laſt, be divided, *viz.* the Kingdom of Heaven, and the Kingdom of Hell, or the divine World of Reaſon, Truth, Holineſs, Harmony, Love, and Goodneſs, on one Hand; and the diabolical World of ſpiritual Darkneſs, Diſorder, Sin, and Evil, on the other; it highly concerns us to look into our Minds, and ſee to which of thoſe Kingdoms we belong.

* To angelical and holy Spirits, all Infinity is ever-living Light, Order, Beauty and Goodneſs. To evil Spirits, all is Darkneſs, Diſorder, and Evil.

If the divine Spirit of Truth, Holineſs, and Love, dwells and rules in us; we have then heavenly Minds in us, and ſo at Death, Heaven, or the immenſe World of divine Light, Love, and Goodneſs, will open in our Minds, to their full and compleat Enjoyment.

The Tryal of our State.

But if, on the other Hand, the helliſh Spirit of Sin and Evil rules in our Minds, we have helliſh Minds in us; and if we die in that State, then Hell, or the bottomleſs Kingdom of Sin and Evil, and Diſagreement to God, will open in our Minds to our unſpeakable Confuſion and Torment.

The Foundation of Heaven and Hell, and the eternal Duration of both.

And as thoſe two Worlds, or different States of Heaven and Hell, or of Good and Evil, are founded, the one upon Agreement, and the other upon Diſagreement to God's Nature, they muſt be eternal, that is they muſt continue ſo long as Truth is contrary to Falſhood, Juſtice to Injuſtice, Light to Darkneſs, Love to Hatred, Holineſs to Wickedneſs, or Good to Evil.

So that the eternal Torments of the Damned, is as clear a Truth, to all that can diſtinguiſh betwixt the divine Nature of Truth and Moral Goodneſs, on one Hand, and the diabolical Nature of Falſhood, Sin, and Moral Evil, on the other, as that two and two make four.

And, indeed, as Rational and Moral Happineſs conſiſts in the Enjoyment of God, who is eſſential Goodneſs, ſo the Devils, and all wicked Spirits who have departed from him, muſt be miſerable for ever.

Lord

Lord Juſt. If God be an infinite and omnipreſent Spirit of Truth and Holineſs, how can there be a Departure from him, as you ſay the fallen Spirits have?

Euſeb. By the Departure of the evil Spirits from God, I do not mean a * local Departure, but a ſpiritual and Moral Departure; that is, a Departure from that State of Likeneſs to God in Truth, Holineſs, Beauty, and Happineſs, wherein they were created, into a State of Sin, Self-Deformity, Self-Torment, and Evil; a Departure or Fall from the Enjoyment of God, into an abſolute Incapacity of enjoying him: As a blind Man departs, or rather falls from the Enjoyment of viſible Objects in this World, not by a local Diſtance, but by the Loſs of his Eyes; ſo the Devil's Departure, or Fall from the Enjoyment of God, does not conſiſt in a local Diſtance from God, but in the Loſs of that Order and Excellency of their Faculties by which they were capable of enjoying him.

All living Creatures (whether in Heaven, or the Earth, or in Hell,) exiſt and have their Beings in God, and ſo in a phyſical Senſe, cannot depart from him, but they exiſt differently in him, according to the Difference of their Natures, and the Order or Diſorder of their Faculties of Perception; holy Angels, and bleſſed Spirits, by the Excellency and Order of their Faculties, have the Light, the Love, and Enjoyment of God always in them; holy and upright

* Spirits or Souls move to or from God by Love or Hatred, by Holineſs or Wickedneſs, and not by bodily Feet or local Motion: And ſo our Approach to, or Diſtance from, God, is to be meaſured by Actions and Diſpoſitions and not by Extenſion or Space, as ſome Mathematicians and Natural Philoſophers (that are ſpiritually Blind) too

upright Men have the Love and Enjoyment of God, in a lower Degree, always in them; but wicked Men and Devils have the Love and Enjoyment of God no where in them: And, in this Senſe it is that the Devils have departed from God.

When, indeed, we ſpeak of * Heaven or Hell carnal Men immediately imagine the former to be a certain Place † above, or in the upper Regions of the Air, and the latter to be ſome Place below, or in the Bowels of the Earth; whereas, Heaven conſiſts in the Enjoyment of the omnipreſent God of Truth, and is ſaid to be above, (not locally but) becauſe heavenly Spirits partake every where and always of the Light and Goodneſs of God, and ſo are of the higheſt and moſt excellent Nature of all Creatures: And Hell conſiſts in the Loſs of God and Oppoſition to him, and is ſaid to be below (not locally, but) becauſe helliſh Spirits are fallen from the high and heavenly Nature of Truth and Holineſs, (in which they were created) into the Nature or State of Sin and Evil, the loweſt and vileſt of all States or Natures.

Heaven and Hell.

Lord Juſt. Is Heaven then ſaid to be above, becauſe the divine Nature of Truth and Holineſs, from whence it ariſes, is the higheſt or moſt excellent of all Natures? And is Hell ſaid to be below, becauſe the diabolical Nature of Falſhood,

* God was in Heaven or Happineſs from all Eternity, not locally, but by the Enjoyment of his own Perfections. And ſo the holy Angels were in Heaven, or the Enjoyment of God, and the Devils were in Hell, or the Loſs of God, before there was any ſuch Things as Place, or ſenſible Creatures.

† There can be no local Above or Below in ſpiritual

hood, Sin, and Moral Evil, from whence it ariſes, is the loweſt and vileſt of all Natures?

Euſeb. Yes: And accordingly by the Kingdom of * Heaven, I mean the high, amiable, and glorious Spirits of Truth and Holineſs, who enjoy God always and every where; and by the Kingdom of Hell, I mean the fallen or low deformed and infamous Spirits of Falſhood, Injuſtice, and Sin, who can enjoy God no where.

So that Heaven is juſt as much above or diſtant from Hell, as Truth is above or diſtant from Falſhood, Love from Malice, or Good from Evil.

Hence a great and good Man ſaid, Hell is rather a Nature than a Place, and Heaven cannot be ſo truly defined by any Thing without us, as by ſomething † within us; and Hell (ſaith Dr. *South*,) is not ſo properly the Name of a Place as of a Condition. And Dr. *Scott* tells us, "that it is not ſo much the Place, as "the State, that makes either Heaven or Hell; "and then adds, that the State of Heaven and "Hell conſiſts in perfect Holineſs and Wickedneſs; and proportionably as we do improve "in either of theſe, ſo we do approach towards "the one State or the other."

And Dr. *Young* ſays, that it is not the Place Heaven, but rather the God of Heaven, that is the Reward of his Saints; procuring them endleſs Bleſſedneſs by the Light of his Countenance upon them,

* Heaven is the immenſe World of divine Truth and Holineſs, where all is Light, Love, and Goodneſs: Hell is the Abyſs or bottomleſs World of Error and Wickedneſs, where all is Darkneſs, Diſorder, and Evil.

† The Foundation of heavenly Happineſs muſt be laid within, *viz.* in the Light, the Temper, and Diſpoſition of our Minds: And therefore wicked Men, or Infidels and Deiſts, cannot be happy at Death.

them, and the Influences and Emanations of his Bounty towards them; and then adds, that Delight in God is Heaven begun, and the Conſummation of that Delight is Heaven in the Perfection of Bliſs.

Mam. Is not Heaven then, that God is ſaid to have been in from all Eternity, a glorious and immenſe Place or Space diſtinct from God?

Euſeb. If Heaven be an eternal and immenſe Place or Space diſtinct from God, then there muſt be ſomething ſelf-infinite and eternal beſides God, which cannot be.

And, therefore, by *Heaven*, we mean the Enjoyment of God's Perfections: And accordingly, as God is in the Enjoyment of his own * Perfections, he is ſaid to be in Heaven. And ſo the Heaven, or ſpiritual Happineſs of the holy Angels and bleſſed Spirits, conſiſts in the partaking of God's Perfections, 2 *Pet.* i. ver. 4. And as the Devils and wicked Spirits have, through Sin, loſt that Power, they muſt be miſerable for ever.

Mam. What do you think of a Book intituled, *Heaven open to All Men?*

Euſeb. I think the Doctrine of that Book is contrary to the holy Scriptures and all true Religion, and that it only tends to harden Men in their Sins and deſtroy Souls, and thereby enlarge the Devil's Kingdom of Sin and Evil.

Mam. As there is no Name to the Book; I won't anſwer you; but you will allow (I hope) that Mr. *Whiſton*, is a Man of Learning, and a great Mathematician, and he abſolutely denies the

* As God is ſelf-exiſtent, ſo He is Self-happy; happy in his own eſſential Perfections of Truth, Holineſs, &c. and not from Place, or Space, or any outward Things.

the Eternity of Hell-Torments, and I am of his Opinion.

Euſeb. I will allow Mr. *Whiſton* to be a Man of Learning, and an eminent Mathematician, and to have a great Inſight into the Nature of ſenſible Things; but then natural, ſenſible, and outward Knowledge, is one Thing; and ſupernatural, ſpiritual, and inward Knowledge is another; the former relates to low, earthly, ſenſible, and temporal Things, the latter to high, heavenly, ſpiritual, and eternal Things: And ſo a Man may be a great Maſter in the one, and groſly ignorant of the other; and as the one carries a Man outward, upon outward, ſenſible, or imaginary Objects, and the other keeps a Man within, upon inward ſpiritual and Mental Objects, it frequently is ſo: And, therefore, though I allow Mr. *Whiſton* to have much outward Knowledge, yet it is plain, from his Writings, that he is an utter Stranger to inward and ſpiritual Knowledge; and, therefore, what ſuch a Man ſays about Heaven or Hell, or of Souls in a ſeparate State, ſignifies nothing one way or other: And, indeed, if Mr. *Whiſton* had known any Thing aright of the Rational Nature of God and Man, he muſt have ſeen, that the * Torments of Devils and of ſeparate Spirits (called Hell,) are of a † ſpiritual and mental Nature, and that they aroſe from the ſelf-odious, ſelf-deformed, and ſelf-tormenting Nature of Sin in the Mind; and, conſequently, that his Notion of a local Hell near the Center of the

* The Devils, or fallen Angels, were in a helliſh or ſelf-deformed and ſelf tormenting State, before the Earth was made.

† The Hell, or Torment of Spirits, is ſpiritual.

Earth, for Minds that are not of a local Nature, was an abſurd Fancy, ſuggeſted by Satan and Pagan Authors, as his Popiſh Doctrine of a Purgatory, in the ſame Treatiſe, is.

But, Secondly, as Hell, or the Torments of the Devils and loſt Spirits, ariſe from a Senſe of their Loſs of God, called Remorſe of * Conſcience, and their Fall into a State directly oppoſite to the Divine Nature, Mr. *Whiſton* muſt ſhew us how that Diſagreement can ceaſe, or elſe he does nothing; but he can no more do that, than he can ſhew us how to ſtop the Courſe of the Sun.

We know that Man is fallen, and we know that the eternal Word of Divine Truth was incarnate, and redeemed him, and ſent the Divine Spirit to ſanctify him, and create him anew in Chriſt Jeſus; and we know that all who are ſo ſanctified, become capable of enjoying the Light and Goodneſs of the Divine Nature, immediately upon Death. So that we can ſee how fallen Man is reſtored to God's Favour; we can diſcern, I ſay, how the ſelf-exiſtent, increated Truth, the increated Word of Truth, and the increated Spirit of Truth, are all † Three concerned in the Reſtoration of fallen Man.

But the Queſtion now before us, is, How, or which Way, the Devils and immortal Spirits, that

* If *Mr. Whiſton* was not ſpiritually blind, he might ſee that Sin and an evil Conſcience were the Foundation of Hell; and that where they exiſt in ſeparate Minds, there Hell exiſts; and that his Notion of a material Worm of Conſcience, and a material Fire for conſuming Spirits, was as great an Inconſiſtency, as calling White Black, or Fire Water, or Pleaſure Pain.

† I do not mean three Modes, becauſe three different Modes are inconſiſtent with the Immutability and Unity of the Godhead of Truth and Holineſs.

that have deſtroyed their Faculties of enjoying God, and are ſunk into a State directly oppoſite to the Divine Nature, can ever be reſtored to the Enjoyment of God more?

Mr. *Whiſton* is required to ſhew plainly, how this can be done; but if he cannot do that, he ought to give up his Error relating to the Duration of Hell-Torments.

Mam. Mr. *Whiſton* is ſo far from giving it up, that he ſays "Eternal Torments are not "only unjuſt in their own Nature, but barba-"rous both in the Threatening and in the Exe-"cution." Page 136.

Euſeb. To affirm all this (as Mr. *Whiſton* does) in a peremptory and raſh Manner, proves nothing (as to the Queſtion in Debate) one way or other: But after God has ſolemnly declared that the Wicked (at the laſt Judgment) ſhall be ſentenced to everlaſting Puniſhment, *where the Worm dieth not, and the Fire is not quenched*; after, I ſay, this ſolemn Declaration made by God himſelf, for Mr. *Whiſton* to affirm, that eternal Torments are unjuſt in their own Nature, and barbarous in their Threatening, is Language that borders upon the Blaſphemy of Hell, and what none (that believe the Scriptures) can hear without Abhorrence: And, therefore, while Mr. *Whiſton* boldly ſets up the Attributes of God againſt his Word, and denies an eternal Difference betwixt Good and Evil, and aſſerts all this without Proof or Reaſon, he only ſhews his great Preſumption.

Dr. *Burnet* (from whom Mr. *Whiſton* received his Errors) allows that the eternal Puniſhment of wicked Men, is plainly threatened in Scripture: Now if the Word of eternal Truth has threatened it, who are we to believe, God or

Man? When *Eve* left God's Word, the Serpent beguiled her; and it will always be the ſame, when Men leave the infallible Guide of God's Word, to follow their own, and other Men's Imaginations.

Mam. Mr. *Whiſton* (I ſuppoſe) thinks that God made no Man to damn or deſtroy him.

Euſeb. Though God made no Man to deſtroy him; yet Men (as they have Free-will) may deſtroy themſelves.

Lord Juſt. The Doctrine of Hell-Torments is ſo clearly taught in Scripture, that I wonder how any Man of Learning can deny it.

Euſeb. Infidels are lead by their Imagination, which diſcerns nothing aright of God or ſpiritual Things; and from this ſpiritual Blindneſs or Non-diſcernment betwixt ſpiritual and imaginary Objects it is, that the Devil leads them to deny the Doctrine of eternal Torments; and the Reaſon why he endeavours to lead Men to the Diſbelief of this Doctrine, is, becauſe he knows that every one that has a real, vital, influencial Belief of it in his Mind, muſt ſerve God and be ſaved, and likewiſe, do all in his Power to pull down and deſtroy the Devil's Kingdom.

Lord Juſt. Many have asked whether God may not annihilate wicked Souls after a long Time of Puniſhment?

Euſeb Human Souls are Images of God's Infinity and Eternity, and ſo are naturally eternal, and what God has made eternal muſt be eternal.

All Souls (ſaith God) are mine, and therefore where his Mercy, Love, and Goodneſs, cannot be manifeſted in them, there his Power and Juſtice will.

And

And accordingly after the general Judgment or last Day, when Time shall be no more, *Rev.* x. ver. 6. the whole Rational Creation will be divided into two distinct Worlds of good and evil Spirits, where the Love, and Mercy, and Goodness of God will reign in one, and his Justice and Power be manifested in the other to all Eternity; and as all Things were made for the Manifestation of God's Perfections, it is impossible to be otherwise.

And, therefore, while Mr. *Whiston* allows that the Torments of the Damned shall be for a long Time but not eternal, he does not consider that when Time, or limited Duration, shall be no more, the Torments of the Damned must be eternal, or not at all; because Evil, after the Day of Judgment, must eternally cease, or eternally continue; which of the two, Scripture plainly tells us. And so I shall conclude this Point in the Words of an eminent Divine in the last Century, *viz.* "As long as there is Justice in Heaven, or Fire in Hell, or as long as God and Eternity shall continue, the Damned must suffer those Torments which the Strength and Patience of an Angel cannot bear an Hour."

And now, Mr. *Mammon*, I hope all your Doubts, with Regard to a Future State, are removed, and as you have hitherto lived without God in the World, and been wholly ruled by infidel Principles and corrupt Affections, it is absolutely necessary for you to go to Christ (the only Saviour of Man) and give yourself up to the Conduct of his Spirit, without which you can never truly repent in this World, or be saved in the next, *John* xv. ver. 5. but by going to Christ with a true and penitent Heart, the greatest Sinner may be saved.

Mam. Is there no Goſpel Repentance without
riſt?

Euſeb. No: And therefore all Infidels and
ifts muſt give up their Principles, before they
be true Penitents.

Mam. Does not a Goſpel Repentance con-
in being ſorry for Sin?

Euſeb. Sorrow for Sin is a preparatory Step to
ving Repentance, but bare Sorrow for Sin,
no more a penitential Cure for a wounded
ind, then Pain is a Cure for a wounded Body.
Sin makes a Breach or Separation between
d and Man, and till that Breach is made up,
the Sin removed, Man cannot be happy:
who can remove and forgive Sin but God
y?

Mam. What do you mean then by a Goſpel
ſaving Repentance?

Euſeb. Such a Sorrow for Sin as leads Men
Chriſt, to get Help and Strength from him,
enable them to mortify Sin, and bring forth
Fruits of Righteouſneſs.

Lord Juſt. There can be no Goſpel-Repen-
ce, or ſaving Converſion, I believe, without
lp from Chriſt?

Euſeb. No; there is no paſſing from the Death
Sin to the Life of Righteouſneſs, but by the
kening Spirit of Chriſt; and therefore all
dels and Deiſts muſt give up their Principles,
go to Chriſt, otherwiſe they cannot die true
ents.

Lord Juſt. Pray open this more clearly to
mon.

Euſeb. All Men are conceived and born in
and Diſorder, and thereby liable to Death,
incapable of enjoying God, and therefore
Man is reſtored to a Capacity of enjoying

God, he cannot be ſaid to be in a State of ſavi
Repentance; and no Man can be wrought
into ſuch a State but by the Spirit of Chriſt
ſecond *Adam*.

As in the firſt *Adam* all die, or are ſepara
from the Enjoyment of God; ſo no Man can
quickened again to the ſpiritual Life, and
ſaved, but by Chriſt the ſecond *Adam*.

Lord Juſt. Are all Men (as Deſcendants
the firſt *Adam*) in a depraved State, or diſorde
ed with original Corruption?

Euſeb. Yes; and every Man that dies, is
Proof of it; becauſe without Sin and Diſorde
no Rational Creature could die, and as Sin brin
the Body to its primitive Duſt, ſo it natural
brings the Soul into a State of Torment; an
therefore, a Man muſt be delivered or ſave
from the Dominion and Guilt of his Sins, othe
wiſe he cannot be happy at Death; and no
can do this but Chriſt only.

Mam. Is Chriſt then both a Saviour and
Lawgiver?

Euſeb. Yes he is; and no Man ever was,
or ever can be ſaved, without him.

Lord Juſt. What does the Salvation of Man,
in its full Extent, mean?

Euſeb. It implies a Deliverance from the Do-
minion and Guilt of Sin, a Renovation of the
Mind, and the Juſtification of the Perſon, and
raiſing the corruptible and dead Body into a
glorious and incorruptible Body.

All this is comprehended in the Salvation of
a Man; but who can quicken a Soul dead in
Sin, and juſtify a Man in the Sight of God?
Or who can call a dead Body into a State of
Life and Immortality, but the incarnate Word of
God only?

If Men cannot do all this for themſelves, they muſt go to a Saviour for Help.

Lord Juſt. And all Men (I believe) who go to Chriſt, and are ruled by his Goſpel, or holy Spirits, will be ſaved.

Euſeb. All that are led by the Spirit of Chriſt, muſt at Death be with Chriſt in Glory, 1 *John* v. ver. 12. becauſe by receiving the Spirit of Chriſt, Men become living Members of Chriſt, (the ſecond *Adam*) who conquered Death, Sin, and Hell; and by vertue of that myſtical Union, or Memberſhip and Relation, they are ſeparated from the Guilt of Sin, the Root of Hell; and are joined to Chriſt, the Root and Word of Salvation, and ſo muſt be happy in Chriſt their Head after Death, and at the ſame Time will have a Right to a glorious Reſurrection of their Bodies.

Thus all Men who are ſaved, are created anew in Chriſt Jeſus, and made fit, in him, to enjoy God.

They are not ſaved by a bare Sorrow for Sin on one Hand, or by a bare Faith without Works on the other, but they are ſaved by Chriſt (the incarnate Word) upon their Faith in him, and obediential Union to him, neither *Circumciſion availeth any thing, nor Uncircumciſion* (ſaith St. *Paul*) *but a new Creature*, Galat. vi. ver. 15.

Lord Juſt. Are not all Men, who are baptized into Chriſt, and obey him, to be looked upon (with Regard to a Future State) as living Members of Chriſt, the Lord from Heaven, and as ſuch reconciled to God the Father of Spirits?

Euſeb. Yes, for as Chriſt overcame Death, Sin, and Hell, and is now in Heaven; it neceſſarily follows, that all Men, who are united to him by a living Faith now, muſt, at Death, be with

with him (their Head) in Glory, becauſe Chriſt, and his living Members, cannot be parted.

Lord Juſt. Muſt all who call themſelves Chriſtians die Members of the firſt *Adam*, in the Diſorder of their Sins, and incapable of enjoying God; or elſe Members of Chriſt the ſecond *Adam*, and in him be ſeparated from their Sins, and thereby capable of enjoying God?

Euſeb. They muſt.

Lord Juſt. How are thoſe who die Members of Chriſt, the ſecond *Adam*, ſeparated from their Sins, the Root of Hell?

Euſeb. As Chriſt (the Divine Word) triumphed over Sin, Death, and Hell, in the Human Nature; ſo all Men who die in Chriſt, or living Members of Chriſt's Myſtical Body, muſt then be ſeparated from their Sins, and reconciled to God; becauſe no Sin can enter into Chriſt, (the ſecond *Adam*) of whom they are now Members.

So that you ſee there are two *Adams*, viz. the firſt *Adam*, who brought Sin, Diſorder, and Death into the Human Nature, and Chriſt the ſecond *Adam*, or Lord from Heaven, who was without Sin, and came into the World on purpoſe to deliver Man, or Human Nature, from the Power of Sin and Death; and to ſave all that obey him.

And *there is no other Name under Heaven given among Men whereby we muſt be ſaved*, but Chriſt the ſecond *Adam*, *Acts* iv. ver. 12.

Agreeably hereto, St. *John* tells us, that *God hath given to us eternal Life, and this Life is in his Son: He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.* 1 *John* v. ver. 11, 12. And, therefore, all who truſt in their own Righteouſneſs, and wilfully reject Chriſt, as their Saviour, muſt periſh.

How far the Mercies of God in Chriſt Jeſus may extend to the Heathens, or thoſe that never heard of Chriſt, is a diſtinct Queſtion; but how it can extend to any that wilfully reject him or his Goſpel, is what none can ſee: *He that believeth not* (ſaith Chriſt) *ſhall be damn'd*, Mark xvi.

Pen. I am not able to keep Silence any longer; for if what Mr. *Euſebius* ſays, is true, (as it appears to be) you and I, Mr. *Mammon*, muſt be in a dreadful State.

Mam. As you have a large Eſtate, and every Thing the World can afford, I am amazed to hear you talk at this Rate.

Pen. To be corrupt and regardleſs of God, who has entruſted me with ſuch an Eſtate, adds to my Grief as well as Guilt.

Mam. You ſeem to be low-ſpirited; take a Glaſs or two of Wine.

Pen. I have no Complaint in my Body; but my Mind is wounded: *Euſebius* has kindled a Fire there, and how to quench it, I ought to conſider.

Mam. I thought you had been wiſer than to take Notice of what *Euſebius* ſays, who has been of a Puritanical Turn all his Life Time.

Pen. It is not the Man, but his Words, that has raiſed a Storm within me. Sin when ſeen is the moſt dreadful of all Objects.

Mam. You ſeem to be diſordered in your Head; we muſt ſend for a Surgeon, and let you Blood.

Pen. Bleeding can give no eaſe to a wounded Conſcience; nothing can do that but leaving the Infidel-Club, that you and I have ſo long been Members of, and repent.

Mam. You uſed to be as great an Enemy to Credulity and Prieſtcraft as any one, how comes this ſudden Change?

Pen.

Pen. Euſebius has opened my Eyes; and I now plainly ſee that all Men, at Death, muſt either riſe up into God's glorious Kingdom of Truth and Holineſs, and enjoy the Light, the Beauty, and Goodneſs of the Divine Nature to all Eternity, or elſe ſink down into the Devil's Kingdom of Sin and Evil, where the Worm dyeth not, and where the Fire is not quenched.

The Certainty of this appears ſo clearly before me, that I am all Fear and Amazment: The Arrows of the Almighty are within me, and my paſt ſinful Pleaſures are turned into Gall and Wormwood in my Mind; and there is nothing now but what I am ready to do to make my Peace with God. Mr. *Euſebius*, as you have opened the Wound, I hope you are able to ſhew me a Remedy.

Euſeb. As your Deſires to turn and repent ſeem ſincere, if you will meet your Miniſter this Evening, at my Houſe, I do not doubt but we ſhall be able, in a ſhort Time, to abate your Pain, and raiſe you up into ſuch a State of Mind, that you will enjoy more real Happineſs in one Day, than you ever did in your whole Life before.

Pen. I will (by the help of God) meet you, at the Place appointed; and ſo farewell.

Euſeb. You ſee, Mr. *Mammon*, in your old Friend, the dreadful Nature of Infidelity and Sin, when God gives a Sinner a Sight of them; and, therefore, I hope you are determined to purge them out of your Mind by Repentance, and get a new Spirit within you; otherwiſe they will, at Death, kindle up the Remorſe of Conſcience, and a Fire in your Soul that will burn within you to all Eternity.

Fire applied to the Body is ſhocking, but it is nothing to the Flames of Sin, kindled up in the Mind by the Divine Spirit. Do you ſeriouſly obſerve what I ſay to you?

Mam. I hear you; but have been ſo long of what you call Deiſtical, or Infidel Principles, that I cannot change them; or in your way of talking, repent. And ſo, Gentlemen, Adieu.

Euſeb. Before you go, give me Leave to ask you but one Queſtion, *viz.*

Whether it would not be a terrible Thing to be thrown into a fiery Furnace, or burnt at a Stake by a ſlow Fire?

Mam. So dreadful, that your very Queſtion ſhocks me.

Euſeb. Conſider then, that if it be ſo ſhocking a Thing, for a Man to be caſt into ſuch a ſmall Thing as a fiery Furnace, what muſt it be, to be caſt into the unquenchible Flames of God's Anger, as muſt infallibly be the Caſe of all Infidels at Death; when God will be infinitely more diſagreeable to wicked Minds, then a fiery Furnace can be to a living Body?

Was God to give an Infidel or hardened Sinner a Sight of his Diſpleaſure againſt Sin, on one Side, and place a fiery Furnace before his Eyes, on the other, the Infidel would run with Eagerneſs into the fiery Furnace, in hopes to avoid the greater Terror of the other.

Mam. How can theſe Things be?

Euſeb. As it is impoſſible for any created Being, either to make a perceiving Faculty, or create an Object to be perceived and enjoyed; ſo God muſt be the original Cauſe of both, and conſequently the Cauſe of all Ideas or Perceptions (both pleaſant and painful) in all living Creatures (whether Rational or Irrational) and ſo the Diſagreement and Pain ariſing up in a

living Body from a fiery Furnace, proceed wholly from the Laws of Perception establish by the Almighty: But then, the painful Pe ceptions, arising from finite Creatures, can no more then a Trifle, if compared with t Torment arising from the Displeasure of the i finite Creator, when fully manifested agai wicked and deceitful Spirits.

All Pleasure and Pain in Men are differe Modifications in their perceiving Powers; if Fi then can raise such painful Modifications Man, what can God do, who is the Author the Man, and of the Fire too?

Lord Just. Pray what are the Laws of Ple sure and Pain, established by the Almighty, Man? And how do you make all this out?

Euseb. When God made Man, he gave him Faculties to perceive, both as a rational, and as a sensitive Creature; and at the same Time, all the several Laws or Ways by which he should perceive or receive Pleasure, were unalterably sett by him, according to the absolute Perfection his own Will or Nature; insomuch that a M may as well attempt to make the Ear see, the Eye hear, as to alter the Laws of Perc tion fixed by the Almighty God of Natu For Instance, the Hungry Man must be lighted with agreeable Food, the Ear with H mony, the Eye with Beauty, the intellectua Faculties with Truth, and the Moral Pow with Moral Goodness. These agreeable P ceptions have no Dependance on Man's W

The Laws Pleasure and Pain establi by Almighty God.

* What must be the Delight of a separate regener

neceſſarily ſpring up according to the eſta-
ſhed Laws of the Divine Nature.

And as the Laws of Pleaſure and Delight, both
the rational and ſenſible Nature, are ſettled
the Almighty, ſo are the Laws of Pain and
rment; inſomuch, that as Pleaſure natu-
ly ſprings up from that Order and Agreement,
t God has ſettled betwixt the Faculties and
ir proper Objects; ſo * Pain as naturally
ings up in the ſenſitive and rational Nature
m all diſagreeable Objects or Diſorder in the
ceiving Powers; for Inſtance, the breaking
a Limb in the ſenſible Part, and acting againſt
aſon and Conſcience in the rational and mo-
Part, are natural and ſettled Springs of Pain
d Torment (ſooner or later) in Man; and the
aſon is, becauſe theſe Diſorders put the Body
Soul into a State contrary to what God or
ntial Goodneſs had placed them in.

Now as theſe are the unchangeable Laws of
aſure and Pain, with Regard to the Human
ture, what a dreadful Condition muſt a Man
his ſeparate State) be in, that has rejected
rift and died in his Sins, and thereby is final-
ſettled in a State or Nature directly oppoſite
the holy Nature of God, in whom he muſt
ell and have his Being for ever? If the Pains
ſing from the Diſagreement betwixt a fiery
rnace and a living Body be very great, muſt
the Pains ariſing from the abſolute Diſagree-
nt betwixt the holy Mind of God, and wick-
Ghoſts, be infinitely more ſo?

Lord Juſt. That Pain will neceſſarily ſpring
in a ſeparate Mind, diſordered and wounded
by

* As Pleaſure is a certain Modification of the Mind, re-
ſing from the Agreement betwixt Object and Faculty;

by Sin, (I plainly ſee) is certain ; becauſe t
Motion of Sin and Diſorder that loſt Spirits a
ſettled in, is a Motion directly oppoſite to t
Nature of God, who is abſolute Goodneſs a
Happineſs, and conſequently the Ideas or Pe
ceptions ariſing therefrom muſt be conſumma
Evil and Miſery.

Euſeb. Upon the whole, then, the highe
Perceptions of Delight that Men or Angels a
capable of enjoying, ariſe from a full Ma
feſtation of God's Light and Love in th
Minds; and on the other Hand, the higheſt P
ceptions of Pain that Men or Angels are cap
ble of receiving, muſt ariſe from a full Ma
feſtation of God's Diſpleaſure and Oppoſition
Sin, within them: In the former Heaven co
ſiſts, in the latter Hell.

Mam. I wiſh you well, Gentlemen, but ca
not talk any longer with Patience upon this Su
ject ; I can neither confute your Reaſonings, n
give way to them ; and ſo I muſt leave you.

Euſeb. From this Farewell Speech of *Ma*
mon, it is plain, that the Devil and the Wo
have got the Dominion over him, and the
fore, in all Probability, he will dye as regar
leſs of a Future State as a Brute, or elſe
Deſpair.

Lord Juſt. I am ſorry to leave you, but m
go to prepare for my Journey into the Count
I hope to ſee you as ſoon as I come back.

Euſeb. I ſhall wait on your Lordſhip w
great Pleaſure ſo ſoon as I hear of your Retu

PAR

PART II.

Lord Juſtice and *Euſebius.*

Euſeb. I am come to wait on your Lordſhip, and hope I find you well after your Journey.

Lord Juſt. I am indifferent (conſidering my ge) as to my Health; but under a good deal Concern for the unhappy End of *Mammon:* e lived (you know) near me in the Country, d I called on him ſeveral Times in his Sickſs.

Euſeb. I ſuppoſe he had no Miniſter with m in his Illneſs, to prepare him for another orld.

Lord Juſt. The firſt Time I went to him, I viſed him to ſend for the Miniſter of his Paſh, but upon the very naming of a Miniſter d another World, he broke out into a violent ffion, and ſwore he would ſee no Miniſter; had heard (he ſaid) ſo much of another orld already, that the very naming of it ſunk Spirits, and gave him great Uneaſineſs.

Euſeb. This is a ſad Account.

Lord Juſt. About a Week after I went again, d ſeeing yet he could not continue long, I gun to talk to him of the abſolute Neceſſity Repentance, but he ſoon interrupted me, and fired me to begin a new Subject, for he hated talk about another World.

I called of him two or three Times more, but could get no Admittance: His Servant told me he could talk fast enough about Politicks, or worldly Affairs, but would suffer no one to pray by him, or talk about another World.

Eusеb. His Head was so full of this World, that he could not think of another. When once the World gets the Government of a Man, it generally keeps it, till Death part them; and then the Devil takes Possession.

Besides, another World (where Sinners must be eternally punished) is what a guilty Mind (set against Repentance) cannot bear.

Lord Just. Since my Return to *London*, I have received a Letter from a Neighbouring Gentleman, who sends Word that *Mammon* lived about Six Weeks after I left the Country, and then went off with as little Concern about another World, as one of his Hounds that died that Week; he could discern no Difference betwixt the Man and the Brute.

Eusеb. Poor Man! He now (when too late) sees the Vanity and Madness of suffering the Devil to settle his Affections upon Earthly Things, and must lament his Folly, for so doing, for ever.

Lord Just. Is *Mammon* then now in Torment?

Eusеb. You must know that a Man can take in no Pleasure but by his sensitive or spiritual Powers.

Lord Just. I know it.

Eusеb. As *Mammon* then had no Pleasure of a Spiritual and Heavenly Nature whilst he lived, and lost all sensual Delights when he died: He must now (in his separate State) be without both, and consequently in a State of Torment, from the self-odious, and self-tormenting Nature

of Sin, and Diſorder, now dwelling in him, and ruling in all his ſpiritual Powers.

Lord Juſt. According to this Doctrine, Heaven or Hell muſt immediately open in the Minds of Men at Death.

Euſeb. Infallibly: And ſo the intellectual or rational Eye of upright and regenerate Men (who now know and love God, and delight in his Commandments,) will immediately (upon dropping their Veils of Fleſh) as clearly diſcern (in Chriſt) the Light, the Beauty, and Goodneſs of the Godhead, in the Land of the Living; as a Man by opening his Eye-Lids, diſcerns the Light and Beauty of the Sun on a fine Day.

And on the other Hand, the infinite Diſpleaſure of God againſt Sin, will kindle up in infidel and corrupt Minds the * Fire of Hell that cannot be quenched, and quicken the † Worm of Conſcience that cannot die: So that *Mammon* is now fallen from his ſenſual and imaginary Paradiſe upon Earth, into a diabolical State, or the moſt infamous Claſs of Beings; as all muſt ſee that have Eyes to look into the mental and eternal World of Spirits.

It is an irreverſible Law, that all Infidels or Rejecters of the Goſpel muſt be damned, *Mark* xvi. ver. 16.

The

* By the Fire of Hell, I mean the infinite Oppoſition of the Divine Nature to Sin, manifeſted in wicked and loſt Spirits. It is called Fire, becauſe it operates more powerfully and painfully in the Soul, than Fire can upon the Body.

† As the Worm or Remorſe of Conſcience, ariſes from a Senſe of the Loſs of God (an infinite Good) it can never die or ceaſe, becauſe the Loſs of God, from whence it ſprings, remains for ever.

The Kingdom of Heaven is open to all Believers, but ſhut to Infidels.

Lord Juſtice and *Euſebius.*

Lord Juſt. I am glad (my dear *Euſebius*) to ſee you, and as I am drawing towards my End in this World, I beg your Aſſiſtance againſt my laſt and great Enemy Death.

Euſeb. The Sting and Bitterneſs of Death conſiſts in * Sin, ruling in the Mind; and therefore if Sin be ſubdued in you (as I do not doubt but it is) Death then only opens the Gates of Heaven, for you to enter in, and dwell with God, in the Enjoyment of his Light, Beauty, and Goodneſs for ever.

The uſual Method propoſed by our moſt excellent Church for ſick Perſons, is in the firſt Place to ſend to the Miniſter of the Pariſh, for his Advice and Prayers; but as you have already prudently done that; and as he has been ſeveral Times with you, give me leave to aſk, whether you have not received great Benefit from his Aſſiſtance?

Lord Juſt. I have indeed; I fairly laid before him, at his firſt coming, a true Account of my Faith and Manner of Life, and of my preſent State of Mind; and the Approbation of ſo wiſe, experienced, and faithful a Guide (whoſe Duty is to examine ſtrictly, and report impartially) has

* Sin is both the Cauſe and Fewel of Hell Torments.

has given me inexpreſſible Delight within; ſo that I am all Joy in the Holy Ghoſt, and feel more Pleaſure in leaving the World, than I ever did in the Enjoyment of it.

Euſeb. This is ſuch an excellent and happy State of Mind, as Infidels and wicked Men know nothing of, nor can imagine.

But then as extraordinary Comforts, or Foretaſtes of future Glory do not oft laſt long, and are frequently ſucceeded by terrible Aſſaults from Satan, and the afflicting Weight of a dying Body, you muſt always be upon your Guard againſt the former, and arm yourſelf with Patience and Sudmiſſion againſt the latter.

Pray in what Temper do you find yourſelf towards your Neighbour?

Lord Juſt. I find myſelf in Love and Charity with all Mankind: And as the Love of God and a Benevolent Temper, prevail and rule in all heavenly and bleſſed Spirits, I hope theſe divine Graces will go along with me into the other World; for without them, it is impoſſible for the Mind to be truly happy, either in this or the next Life.

Euſeb. As it is impoſſible for human Minds to be happy without the Love of God and Good-Will to Man in them, ſo it is impoſſible for them to be miſerable with theſe heavenly Graces in them; And therefore in every Breaſt where they dwell and rule, they are ſure and infallible Marks of Salvation.

So that I am to condole with your Lordſhip on one Account, and rejoice with you on another: When I behold the Noble Fabrick of your Body, made and faſhioned by the Hand of God, tottering and groaning under its own Weight, and ready to tumble every Hour, Compaſſion

paſſion kindles in my Breaſt, and I cannot re-
frain from Tears; but if I turn my Eyes to th
immortal Inhabitant, or rational Perſon within
and ſee that it is cloathed with the beautifu
Robes of Chriſt's Righteouſneſs, and ready t
enter the New-*Jeruſalem*, or the City of th
living God, to dwell with him in perfect Hap
pineſs to all Eternity, I break forth into Joy
and praiſe God for his infinite Goodneſs to t
Children of Men: And at the ſame Time,
am powerfully moved by ſo bright an Exampl
to run with Patience the Race that is ſet befo
me. And now I muſt take my leave, but d
ſign to ſee your Lordſhip again very ſhortly

Lord Juſt. The ſooner you come the bette

The Second Viſit.

Euſeb. HOW do you find yourſelf th
Afternoon?

Lord Juſt. Something weaker than when
ſaw you laſt, and what you warn'd me of,
have found to be true, for laſt Night I had
long and ſevere Conflict with my Ghoſtly
nemy, but through Chriſt ſtrengthening me,
put him to flight.

Bleſſed and for ever praiſed be my God f
giving me the Victory.

Euſeb. God (ſaith St. *Paul*) *is faithful, w*
will not ſuffer us to be tempted, above that
are able, but will with the Temptation alſo m
a Way to eſcape, that we may be able to bear
1 *Corinth.* x. ver. 13.

You have had this Promiſe exemplified in you; and Experiences of this Kind (when paſt) are Inſtruments of great Delight, and rational Comfort; eſpecially when we read in the ſame infallible Scriptures, that *whom the Lord loveth He chaſteneth, and ſcourgeth every Son whom He receiveth*, Heb. xii. ver. 6.

Lord Juſt. I am ſatisfied that all Afflictions, during our Probationary State, are ſent to try our Patience for the Example of others, or elſe to correct and amend in us whatſoever is offenſive to the Eyes of our Heavenly Father; but ſtill when the Pains of the Body are very acute, and the Image of Death ſtands before us, and Satan (with all his Wiles and Subtlety) throws in his fiery Darts, and tempts to Deſpair; we are too apt to give way to diſtruſt in God's Mercy and Goodneſs; and the gloomy Aſpect of a dying Body (ſentenced to Death for Sin) is apt to operate more ſtrongly upon our Fears, than the Truth of God's Promiſes upon our Hopes, inſomuch, that if it was not for the particular Aſſiſtance of God's Spirit, in that great Conflict we could not conquer, but through Chriſt ſtrengthening us, we may do all Things.

Euſeb. All theſe Tryals are what true Believers expect, and prepare againſt, and accordingly *put on the whole Armour of God, in Order to ſtand againſt the Wiles of the Devil*, who is always more than ordinary buſy in tempting Holy Men in their laſt Sickneſs.

Lord Juſt. All this is very true, but ſtill there is ſomething in a dying Body, that ſuggeſts Guilt, and Guilt begets Fear, and Fear tempts to Deſpair. I wiſh you would give me your Opinion in this Matter.

Euſeb.

Euſeb. As Death is a penal Act, and implies Guilt, and as the Soul and Body are one Perſon, ſo (during that Union) whatſoever affects one Part of a Man affects the other, and that is the Reaſon that when the Body is undergoing its Puniſhment for Sin in returning to Duſt from whence it was taken, that the Soul (its Partner in Sin) is ſtruck with Fear, and moved to Deſpair by the Grand-Deceiver.

And here it will be neceſſary to obſerve, that in this great Conflict or laſt Agony, Natural Philoſophy, or the Light of Reaſon, gives no Comfort or the leaſt Relief; No! Nothing can do that, but the Light of the Goſpel, and the merciful Promiſes of God, in Chriſt Jeſus, there declared to all ſincere Penitents or true Believers: Here we ſee a Fountain, opened in Chriſt, to deliver us from the Wiles of Satan, the Dominion and Guilt of our Sins, and to ſettle us in the Enjoyment of God for ever; for if, at Death, we are united to Chriſt by a living * Faith, all the Spirits or Power of Hell cannot hurt us.

And therefore, if you are faithful unto Death, you muſt receive the Crown of Life.

Lord Juſt. I thank you for this kind and ſatisfactory Anſwer, and hope I ſhall ſee you again ſhortly.

* By a living or ſaving Faith, I mean a Faith that Works by the divine Spirit of Love and Holineſs.

The

The Third Viſit.

Lord Juſtice and *Euſebius.*

Lord Juſt. I AM glad to ſee you Mr. *Euſebius*, I wiſh you had come a little ſooner, and then you had met with your good old Friend (the Miniſter of my Pariſh) who attends every Day, and from whom I receive great Comfort. This Morning he gave me the Holy Sacrament, ſince the receiving of which, I have had ſuch unſpeakable Joy in the inward Man, that all the Delights I ever received from ſenſible and outward Things are as nothing. Oh! If the rich and mighty Men in this World, were but once to taſte of the pure and heavenly Food of Reaſon, Virtue and a good Conſcience, the higheſt Pleaſures of Senſe would become inſipid, the ways of Sin irkſome, and the deſtroying Angels, or helliſh Spirits of Infidelity, Avarice and Ambition (which ruin ſuch Numbers) would not be ſuffered to approach them; and their chief Buſineſs would be to walk in the Paths of Righteouſneſs that lead to Life eternal.

Euſeb. Your Lordſhip has acted an upright and honourable Part all your Days; no Allurement of any Kind has been able to corrupt your Heart, and lead you from the Thing that was right; and therefore as you have been true to your

your God, and juſt to all Men; it is no Wonder that a good God ſhould ſhew himſelf (in ſo remarkable Manner) your Friend and Comforter, when you moſt want one.

Keep Innocency and take heed to the Thing that is right, (ſaith Holy *David*,) *for that ſhall bring a Man Peace at the laſt*; and nothing but that can do it: And therefore, the great Conſolations you have received in your inward Man are only Shadowy Foretaſtes of thoſe infinite Delights, that God has prepared for thoſe that love him, and what you will ſoon enter upon; for your rational Soul, or inward Man, upon putting off its fleſhly Veil, muſt immediately enter into, or partake of an unveil'd or clear Enjoyment of its rational Creator; and then all the ſeveral Faculties of your Soul will be inceſſantly and eternally delighted with their proper Objects; ſo that all Infinity will be everliving Light and Beauty to your viſive Powers, and all Harmony and Delight to your hearing Powers, and your Mind will conſtantly feed upon the immortal Food of God's Word, and the Waters of Life; ſo that its Joy will be inconceivable, its Happineſs compleat, and its Life eternal.

I do not doubt but your Lordſhip ſees all this very clearly.

Lord Juſt. All who can diſtinguiſh rightly betwixt the rational and ſenſitive Nature of Man, cannot but diſcern that the enlightened Faculties of holy Minds muſt as naturally be delighted with the Light, the Beauty, and Goodneſs of the God of Reaſon, in the ſpiritual or mental World, as the ſenſitive Faculties are delighted with the Beauty and Goodneſs of ſenſible Objects in the ſenſible World.

Euſeb. As this is certainly the Caſe, what a melancholy Proſpect is it, to ſee ſo many rich Men live and die, as if they thought there was no ſuch Thing as rational Faculties, a rational Life, or a rational God. But this is occaſioned by the Deceitfulneſs of Riches, and the Wiles of the Devil.

Lord Juſt. Why do you add the Wiles of the Devil?

Euſeb. Becauſe if Men had not ſuch crafty and powerful Enemies, as the Devil and his Angels, it would be impoſſible for ſo many rich Men (under the Light of the Goſpel) to throw away their Souls for nothing; I ſay for nothing, becauſe rich Men may enjoy all the innocent Delights of Senſe, and at the ſame Time improve their rational Powers in rational Light and Holineſs, and thereby prepare them for the Enjoyment of their rational Creator; and if it was not for the Wiles and ſubtle Inſinuations of *Satan*, I do not doubt but moſt of them would do ſo.

Lord Juſt. I pray God to deliver me from my Ghoſtly Enemy, and when I take leave of this earthly Body, receive me, O Lord, into thy Favour; give thy Holy Angels Charge over me to conduct me ſafely into thy Kingdom, and place me amongſt the Saints in Light, for *Jeſus* Chriſt's Sake.

The Fouth Viſit.

Lord Juſtice, *Euſebius*, and the Miniſter of the Pariſh.

Euſeb. HOW does your Lordſhip find yourſelf to Day?

Lord Juſt. Much weaker in Body, than when I ſaw you laſt; but as the outward Man decayeth, I hope I ſhall get Strength in the inward Man.

Euſeb. And will do ſo, I hope, till you are delivered from the Burden of the Fleſh, and open your Eyes in everlaſting Light and Glory.

Lord Juſt. I would gladly give ſome parting Advice to my Family, before I leave them, and for that End have ſent for them in.

Miniſt. This is well moved, becauſe it is a Time when ſuch Advice is likely to make the deepeſt Impreſſion upon them, and probably may be of everlaſting Advantage to them.

Euſeb. Dying Words commonly have a particular Regard paid to them.

Miniſt. And there are ſeveral Reaſons for it; for if a Man be ever ſerious and in earneſt, he will be ſo then; and if thoſe he ſpeaks to, are ever diſpoſed to hearken to, and remember what he ſays, this is the Time when his Words

and accordingly, they think themſelves obliged preſently to fulfil the Will of the Dead; and the Senſe they then have above other Times, of their own Mortality, makes them ſerious and ſincere in their Reſolutions.

Euſeb. For theſe good Reaſons, I approve of his Lordſhip's Deſign; but think, in regard to his Weakneſs, he ſhould be as ſhort as poſſible.

Lord Juſt. I am very weak, and ſo I will follow your Advice.

Here *Lord Juſtice* gives his dying Advice to his Children firſt, and then to the reſt of his Family, and juſt upon cloſing his Directions, he began to faint, and ſaid, I am going, I pray God bleſs us all, and grant us a joyful Meeting in Heaven: And ſo my dear Children, and all here preſent, Adieu!

Euſeb. He is dropt aſleep: He was quite ſpent.

Miniſt. What a Happineſs is it to live and die in the Fear of God? Death in that Caſe, is a final Deliverance from Evil, and a bleſſed Inlet to true Joy; even into the Preſence and Fruition of God, the Society of Angels, and the Saints of all Ages, to dwell with them in perfect Happineſs to all Eternity.

Euſeb. This is a Happineſs indeed, and in this happy State our good Friend will ſoon be.

Miniſt. He begins to ſtir, ſee if he be not awake.

Euſeb. I think he is at the point of Death.

Miniſt. I will read the recommendatory Prayer.

The

The Prayer.

O Almighty God, with whom do live the Spirits of juſt Men made perfect, after they are delivered from their earthly Priſons; we humbly recommend the Soul of this thy Servant into thy Hands, as into the Hands of a faithful Creator and moſt merciful Saviour, moſt humbly beſeeching thee, that it may be precious in thy Sight: Waſh it, we pray thee, in the Blood of that immaculate Lamb, that was ſlain to take away the Sins of the World, that whatſoever Defilements it may have contracted in the midſt of this miſerable and naughty World, through the Luſts of the Fleſh, or the Wiles of *Satan*, being purged and done away, it may be preſented pure and without Spot before thee. And teach us, who ſurvive, in this and other like daily Spectacles of Mortality, to ſee how frail and uncertain our own Condition is, and ſo to number our Days, that we may ſeriouſly apply our Hearts to that holy and heavenly Wiſdom, whilſt we live here, which may in the End bring us to Life everlaſting, through the Merits of *Jeſus* Chriſt, thine only Son our Lord. *Amen.*

Euſeb. God Almighty has taken him to himſelf.

Miniſt. Is he quite dead?

Euſeb. He drew his laſt Breath ſoon after you ended your Prayer.

Miniſt. He is deliver'd out of a troubleſome World; and without doubt is in Joy and Felicity.

alſo is with the Lord, and the Care of them is with the moſt High. Therefore, ſhall they receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand, Wiſdom Chap. v. ver. 15, 16.

So that *Lord Juſtice* has not only left a good Name to future Ages in this World, but is now a glorious Saint in the next; where he will live with Chriſt, the holy Angels, and bleſſed Spirits, in the Enjoyment of God, or abſolute Goodneſs to all Eternity.

FINIS